



# THE CHURCH AND POVERTY

Background Statement on Resolutions respecting Social
Insurances, Public Welfare, and Income Maintenance to be
considered by the General Convention of the Episcopal Church.

Seattle, Washington
September 1967

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Poverty is not an abstraction. It manifests itself in hunger and malnutrition; in disease; lack of clothing; squalid and often overcrowded housing; inadequate opportunities for sound education or training; unemployment or marginal employment which is insufficient for a decent life. The daily struggle for existence often results either in listless apathy or in angry despair. Poverty can destroy family and community. Even when poverty is hidden in an urban or rural slum, it cannot really be isolated and forgotten. For poverty in our midst affects the well-being of the entire nation.

In the United States of America, the richest nation in history, there are still approximately thirty million people in poverty. Their incomes are so low that their standard of living falls below the "poverty line", defined by the Federal Department of Agriculture in terms of an emergency household budget which is tolerable only for two or three weeks.

The elimination of poverty is a national goal in our time. The achievement of this goal requires the partnership of government, private business and industry, and voluntary citizen groups. The Church has a real part to play in this great effort. For Christians continued poverty in the midst of plenty is surely intolerable.

In October 1964 the House of Bishops issued a Position Statement on Poverty which sets forth in clear language the imperative of Christian participation in a comprehensive War on Poverty; an imperative which flows from the Scriptures and the history of the Church. The elimination of poverty made possible by present day knowledge and resources is a moral challenge to be faced, not only in the lives of individual Christians, but also in the corporate behavior of the Church.

According to the Position Statement the Church has special gifts to contribute to the War which must be waged against poverty. The perceptions of Christians concerning the poor need to be sharpened. "Churches and Christians can do much to promote understanding of the facts; to participate in securing necessary action; to share in organizing community projects that hopefully would help to change conditions causing poverty. Moral and spiritual guidance is the special gift of the Church. So the energies and the abilities of our brothers presently economically disadvantaged, would be joined to our own that all of God's children might have opportunity to achieve the dignity of abundant life."

The recognition that the War against Poverty must be waged by rich and poor together; that it is no longer possible in our democratic society to exclude the poor from making decisions affecting national and community life, from program development and administration of services, was underlined by the Executive Council of the Episcopal Church in its resolution on "Maximum Feasible Participation of the Poor" adopted in December 1966. This resolution supports the principle that the poor themselves shall be significantly involved in the many new programs which are being developed under the auspices of the Office of Economic Opportunity. It calls upon parishes and Church-related agencies to implement the principle in their own services. It re-states the Episcopal Church's commitment to share in communitywide efforts which will enable the poor to organize for self-help and the achievement of social justice. Community organization is, therefore, seen as an important method to assure the participation of the poor in the War against Poverty.

Negroes and other minorities are more affected by poverty than the rest of the population. The Executive Council speaks to their situation in a declara-

tion on "The Negro American and Mutual Responsibility and Interdependence". As the causes of poverty are complex and require multiple solutions this document advocates many, interlocking programs and policies.

They include improvements in public education;

.. a national housing policy which will invest a larger share of available funds in housing for the poor;

.. the prohibition of all forms of discrimination in the purchase, sale and

rental of residential property;

.. greatly increased appropriations for the war against poverty;

.. and especially for community action programs.

The document again affirms the Church's commitment to support community organizations of the poor. It calls upon Churchmen, especially leaders in finance, industry, education and labor to work for the elimination of all forms of exploitation and discrimination in employment. It advocates the study of economic and social policies which will make possible the guarantee of a decent standard of living for all.

The most important task is, of course, to raise the income level of the poor. Adequate employment opportunity at realistic wage levels is one key to the achievement of this goal. The country is already committed to this since the adoption by Congress of the Full Employment Act of 1946. This requires effective monetary, fiscal and investment policies which will create new jobs while maintaining relative price stability. Rapid technological changes which bring about displacement of workers call for accelerated and expanded manpower training programs involving both government and also private business and industry.

Many people believe that the War against Poverty can be won on the employment front alone, and that all other proposed programs are secondary. This is an unwarranted assumption. Many poor people cannot be wage earners. They are old people, disabled or handicapped persons, children, and in many cases the mothers of these children.

The income maintenance of these poor as well as of the unemployed is a responsibility of all. This is public policy since the passage of the Social Security Act of 1935. This mutual responsibility is discharged in theory through two systems:

- 1. The social insurance programs which are intended to prevent poverty.
- 2. The public welfare program which has as its purpose the containment of poverty and the provision of services to help those in need to achieve as much independence as possible.

There is abundant statistical evidence that in fact social insurances and public welfare are failing to achieve their goals. Several million aged or disabled persons and dependent children whose income is derived solely from social security or public assistance payments, are living in dire poverty. Social insurances and public welfare are failing to perform their function for many individuals and families. Therefore, they require substantial improvement and radical reform.

There is widespread agreement that the following measures are essential:

(a) It is generally recognized that the benefits payable under Old Age, Survivors and Disability Insurance (O.A.S.D.I.) are insufficient and need to be

Digitized by the Internet Archive in 2024 with funding from Digitization funded by a generous grant from the National Endowment for the Humanities. raised substantially to lift all recipients above the poverty line. This requires adjustments in the wage base taxed and in the percentage of the tax. Such increased contributions, however, may impose an intolerable burden on those with the smallest incomes. These persons will, of course, also receive the smallest benefits under O.A.S.D.I., and are least able to secure for themselves supplemental retirement income. Consideration must, therefore, be given to using appropriations from general revenue so that minimum payments can be raised to an adequate level. Insured persons, however, should not be forced to become paupers, before receiving these benefits.

Consideration should also be given to adjusting benefit payments automatically as the cost of living changes. New administrative regulations are also required so that contributions to the Social Security Insurance system are actually made by insured persons and their employers in such groups as tenant farmers, share croppers, migrant workers, and domestics. Although such coverage is now required by law, it is widely ignored.

(b) Improvements are required in the health care benefits provided under Title XVIII of the Social Security Act. Proposals are now before Congress to extend coverage to the disabled below age 65. Coverage should also be extended to their dependents; and to all survivors of insured persons, regardless of age.

The high cost of prescription drugs contributes materially to poverty among the aged. Ways must be found to reduce such costs to persons with limited incomes. A special committee appointed by the Secretary of Health, Education, and Welfare is now studying this problem.

Experience to date shows that administrative regulations of the Medicare program need to be simplified so that those entitled to benefits will not be deprived of them because of their inability to understand these regulations. Nobody should be deprived of benefits because of economic hardship resulting from the deductible features which are presently a part of Medicare.

- (c) Unemployment insurance must be strengthened, especially by extending the period of coverage; and by federal legislation, to bring about uniformity in the states with respect to coverage and the amount of benefits payable.
- (d) Since the unemployment insurance system cannot provide a total answer to problems arising from chronic unemployment during this period of radical technological change with consequent displacement of workers who are unskilled or semi-skilled, it is essential that manpower training programs be expanded both by government and private industry, in order that the unemployed may acquire new skills or upgrade skills no longer adequate in today's highly specialized labor market. These opportunities should be available to all without discrimination. Special emphasis must be given to programs for the handicapped, elderly persons, the uneducated, and untrained youth.

In order to facilitate the employment of workers who have received manpower retraining, the federal-state system of public employment services needs
to be expanded. New job opportunities need to be created for semi-professional
workers in the fields of health, education, welfare, and recreation. Organized
labor must eliminate all remaining forms of discrimination in the selection of
apprentices and their promotion after the completion of training. This is
particularly important in the building trades.

(e) There is widespread and largely justified dissatisfaction with the effectiveness of our present system of public welfare in eliminating poverty for the

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dependent; and valid concern about the administration of public welfare which in many jurisdictions tends to destroy rather than enhance the dignity and self-respect of the recipients of assistance.

Public assistance in the form of money payments and social services should be seen as a right for all persons in need. Therefore, the present system of categories of type of need should be replaced by the single criterion of financial need. Assistance payments should not be dependent on a complex and degrading system of establishing eligibility. The constitutional rights of welfare clients must be safeguarded. Illegal searches and midnight raids by investigators must stop. A simple affidavit should be as valid for public assistance as the declaration of "a true statement" which is accepted as valid on income tax returns.

Clients must be assured of the right to appeal administrative decisions without running the risk of being removed from assistance rolls, because they exercise this right.

Residence requirements - already eliminated in connection with the Medical Assistance program under Title XIX of the Social Security Act - should be abolished as totally unrealistic in our mobile society.

All states should enact legislation to provide public assistance eligibility for the children of enemployed fathers. Twenty-eight states still need to pass such legislation.

Similarly, all states should consider the enactment of comprehensive medical assistance programs in accordance with the enabling provisions of federal legislation.

Above all, it is essential that in many jurisdictions the level as assistance payments be raised to meet the actual needs of the family, with provision for flexible adjustments as the cost of living changes.

Encouragement should be given to public welfare recipients to supplement income through additional earnings whenever this is possible and socially desirable by permitting reasonable exemptions of earned income before reductions are made in public assistance grants. For the same reason publicly financed day-care services need to be expanded substantially.

To achieve these goals it is imperative that there be uniform federal standards with respect to assistance payments and the administration of public welfare. It must be recognized that not all states are equally able to provide for an effective system of public welfare. Federal matching grants should be administered to provide special help to the poorer states.

The effectiveness of preventive and rehabilitative social services provided by public welfare departments is inhibited by their relation to money payments. When financial need has become the sole criterion for public assistance grants, it may be very desirable that income maintenance and the social service provision of public welfare be separated from one another. Preventive and rehabilitative services, through public departments of social service, should be available to all in need regardless of income. This is particularly important in small towns and rural areas where private agencies may not exist.

In the field of child welfare the development of comprehensive and uniform programs is urgently necessary as an instrument for the elimination of poverty.



These services should be financed in the same manner as other state welfare programs.

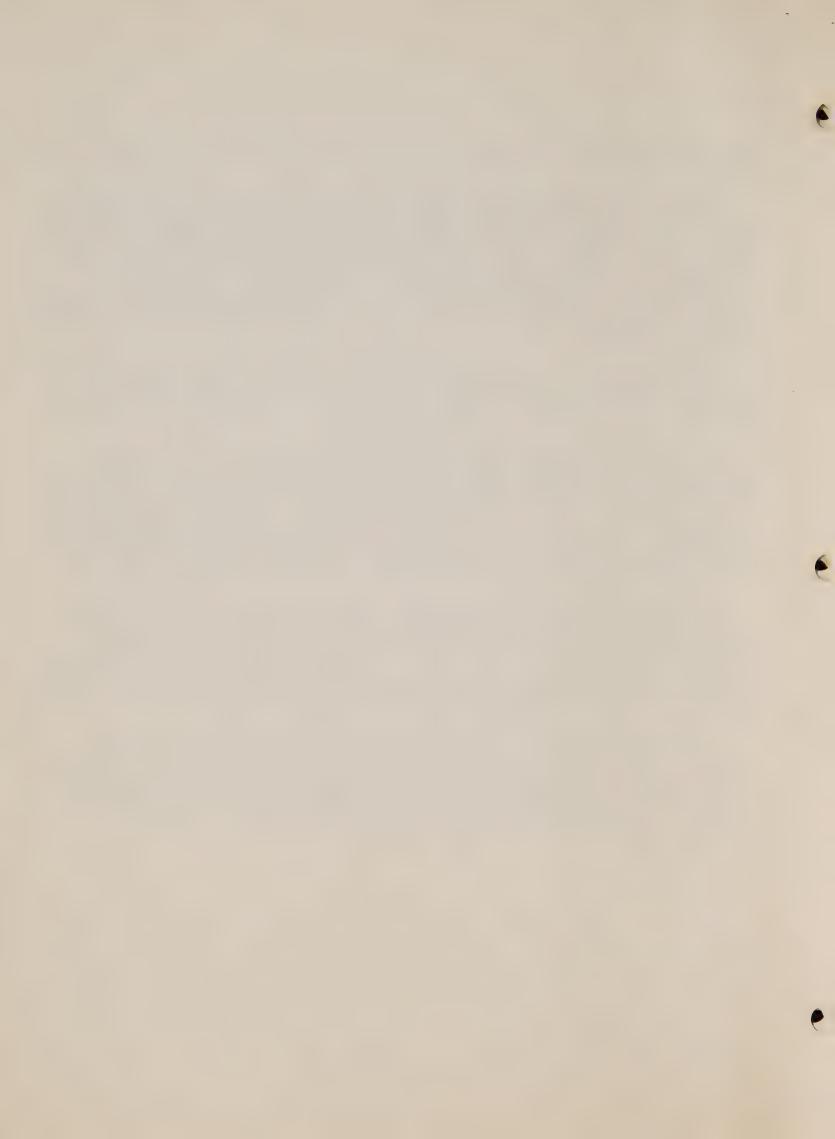
The achievement of these objectives depends on improving both the quantity and also the quality of workers in public agencies. There is a critical shortage of qualified social workers in this country. Federal assistance is urgently required for the expansion of schools of social work and the establishment of additional facilities for graduate study. Steps need also to be taken to expand and improve in-service training of workers. To implement the principle of maximum feasible participation of the poor, special programs must be established to expand employment opportunities for the poor in health, education, recreation, and welfare services.

Finally, it must be stressed that the goal of social and economic equity for those dependent on public welfare must involve the poor in decisions about programs, their implementation, and review. The poor can achieve such participation most effectively if they are organized.

insurances and radical reform of public welfare will take time; will require substantial investments from employers and employees; and additional expenditure of public funds. It must also be recognized that the changes which are proposed in this paper will not benefit those who are employed seasonally and those whose employment is at marginal wages. It is widely believed that the latter group might actually be deprived of employment, if there were sharp upward adjustments in the minimum wage, since their jobs would be priced out of the market.

Consideration must, therefore, be given to alternative methods of comprehensive and equitable income maintenance. Promising approaches to such alternatives have been advanced in proposals for some form of guaranteed annual income; a negative income tax; a system of family or children's allowances; or fatherless child insurance. All of these require further study. All are costly, although some of the expense may be offset by resulting savings in public welfare which may no longer be necessary except as a residual program.

The Church believes in the dignity and worth of the individual and his inherent right to have basic needs met. On the basis of this belief and in the conviction that the largest measure of social justice for all is in the interests of society, the Church welcomes the continued search for a comprehensive program of income maintenance and sees the creation of such a system as an essential goal in a society of equal opportunity for all.



This background Statement reflects the deliberations and findings of the Social Goals Committee of the Episcopal Action Group on Poverty, which met in Washington, D.C., March 13 and 14, 1967. The conclusions of the meeting were approved by the Steering Committee of the Episcopal Action Group on Poverty.

## Steering Committee Membership

Mr. Robert M. Webb, Chairman Mrs. Ruth Gay.
Miss Margaret Y. Graham Miss Joan Gross
Dr. Inabel B. Lindsay
Mr. Robert D. Longstreth
Mr. C. F. McNeil
Miss Kathryn Pennypacker
Mr. Paul Reed
The Rev. Rex Wilkes

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New Orleans, Louisiana
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Miami, Florida
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Madison, Wisconsin
New York, New York
Dover, Delaware
Peoria, Illinois
Baltimore, Maryland

### Social Goals Committee Membership

The Rev. Frank V. H. Carthy
Mr. Victor R. Daly
Miss Margaret Y. Graham
Miss Joan Gross
Mr. John Jacob
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The Rev. Quintin E. Primo, Jr.
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Mr. Paul Reed
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# Department of Christian Social Relations

Mrs. Muriel S. Webb, Acting Director The Rev. Arthur E. Walmsley, Acting Associate Director

# Division of Community Services

The Rev. Reinhart B. Gutmann, Executive Secretary Miss Edith S. Baxter, Associate Secretary The Rev. Charles Glenn, Associate Secretary Mr. Leon E. Modeste, Associate Secretary The Rev. Eric Snyder, Associate Secretary



RESOLUTION #6
Report of the Program and Budget Committee to General Convention

Resolved, the House of Bishops concurring, that in the execution of any and all grants contemplated by the "Crisis in American Life Program" of such General Church Program, the Executive Council acting for and on behalf of The Episcopal Church, either alone or through coalition with other churches or agencies approved by the Council, shall be responsible to The Episcopal Church, in accord with proper stewardship, for the following aspects of each such grant:

- (1) Initial appraisal of the purposes and ends sought to be obtained by the proposed grant recipient;
- (2) Initial appraisal of the ability of the proposed grant recipient to attain such purposes and ends;
- (3) Proper accounting by the grant recipient for the proceeds of such grant and audit thereof in accord with customary procedures;
- (4) Evaluation of the administration and execution of the grant and of the progress towards the attainment of the purposes and ends sought thereby.
- (5) The programs contemplated by this Resolution No. 6 shall be administered, implemented, and carried out without regard to race, creed, or ethnic origin.

Otherwise, neither The Episcopal Church, nor the Executive Council or any officer or agency thereof, shall undertake to exercise any supervision or control whatsoever over any grant once made, or the administration and execution thereof by the recipient, or the ends and purposes sought to be attained thereby; <a href="Provided">Provided</a>, that none of these funds may be utilized for the benefit of, or in connection with, the activities of any individual or group which advocates the use of violence as a part of its program.

Adopted by the House of Deputies and sent to the House of Bishops September 25, 1967.

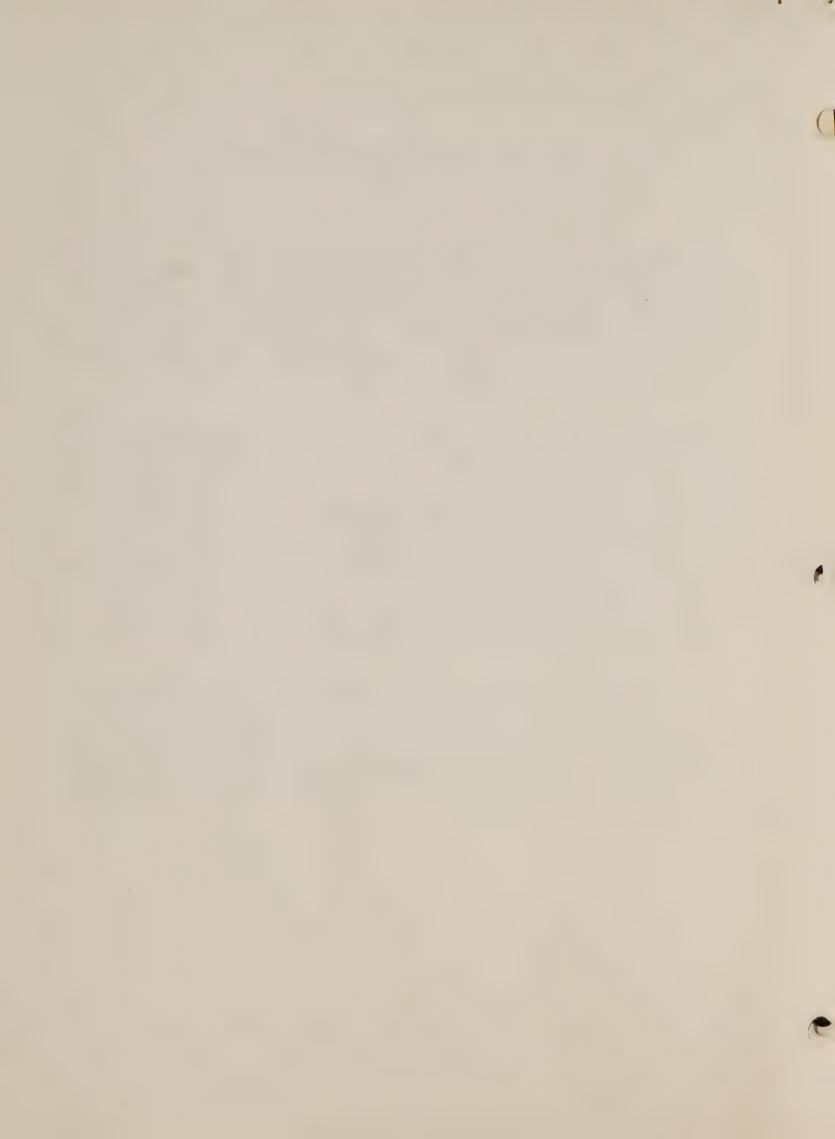


# PROPOSED RESPONSE TO THE PRESIDING BISHOP BY THE EXECUTIVE COUNCIL

We join the Presiding Bishop in a call to the whole Church to respond to the severe crisis in American society. In The Negro American and Mutual Responsibility and Interdependence, adopted last February, we stated our understanding of the crisis and our response to it. That analysis gives clear support to the Presiding Bishop's call. We are now led to say that we must go farther in acting upon it, both in making decisions about our own policies and program, and in developing recommendations to lay before the whole Church through the General Convention.

The place to begin is by acknowledging that we are part of the problem. The Church has repeatedly called its members to place ourselves and our institutions on the side of justice and in the service of those in need. The eruptions in our cities are a clear signal to us, and to other institutions in our society, that our efforts have been inadequate and off-target. Our central concern for social justice and human freedom impels us to take new and different steps. This does not mean we condone violence -- violence in the streets or brutality in the course of its suppression -- any more than we condone unnecessary war. We hold that law and justice are not the enemies of freedom but rather are essential to it. While maintaining our respect for law, we in this country must seek to understand the reasons for such widespread disrespect for it, not alone in the troubled cities but throughout our national life.

For our part, as the Board of Directors of the Domestic and Foreign Missionary Society, we perform various important functions. We intend to change our administrative procedures in ways which will approach greater communication and more action in response to the human cry for inclusion and justice. We make no grand claims for the changes. Compared to the problems we face, they are small, even though they may seem drastic to us. We expect our experience to lead us to further changes.



Further, in pursuance of our responsibility to recommend a General Church Program to the General Convention, we take the following actions:

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Resolved, That the Executive Council recommend a re-ordering of priorities within the Proposed General Church Program, plus some additions, in order to make provision for a "First Priority Program in Response to the Urban Crisis", which shall include

- a. Plans to involve Church people, and especially Church leadership personally, with people who are most deprived;
- b. Plans to enable the Episcopal Church to participate in the Urban Coalition, and to stimulate or share in similar coalitions at regional and local levels;
- c. Plans, and major staff time, for work by Churchmen with fellow Churchmen and others, who are leaders in the private sector of the nation's economy, to support and assist their direct involvement;
- d. Considerable financial assistance for existing and developing organizations and leadership in ghettoes or impoverished areas, to be provided through such agencies as the Inter-religious Foundation for Community Organization and through dioceses;
- e. A concentrated program of communication and education to assist us all in the Church to learn the meaning of this crisis, and to discover, acknowledge and act on our involvement at every level;
- f. An intensified program of recruitment, scholarship and placement services to aim toward more equitable and non-discriminatory appointment practices in the



Church and toward the development of significantly more non-white persons for the priesthood and for lay vocations.

g. Within these programs, continuing systems of experimentation and evaluation to discover, test, and implement new and effective forms of ministry and mission;

and be it further

Resolved, That the Council recommend that the General Convention, in order to carry out the "First Priority Program in Response to the Urban Crisis", appropriate within the General Church Program a sum of approximately \$2,000,000.00 per annum, of which approximately \$1,000,000.00 will be used for grants to community organizations; and be it further

Resolved, That the Executive Council recommend to the General Convention that the elements in the rest of the Proposed General Church Program be re-ordered with priorities as indicated in the attached Appendix I, it being understood that the schedules provide guidelines for such ordering and are subject to review and adjustment.



#### RESOLUTIONS

#### REVISION OF COUNCIL PROCEDURES

Whereas, The Presiding Bishop has called the whole Church to respond to the severe crisis in American society; and

Whereas, The Executive Council, recognizing that it is itself a part of the problem, endorses its President's call to the whole Church to re-order its priorities immediately, continuing and accelerating the steps in these directions already taken by the Council, and to further revise its style of operation; and

Whereas, The Executive Council, both by Canon and by virtue of its being the Board of Directors of the Domestic and Foreign Missionary Society, is already clothed with authority to make significant -- although admittedly limited and inadequate -- changes in the way it makes decisions about policy and programs and the administration of the funds committed to its supervision; therefore, be it

Resolved, That the Executive Council request the Department of Finance and the Committee on Trust Funds, to an extent compatible with their legal obligation to make prudent investments, to seek ways in which the Society's portfolio of investments can be used to advance the interests of persons and groups that are deprived of adequate housing and easy access to consumer-goods and consumer-services; and be it further

Resolved, That the Council's criteria for the granting of capital and operating funds be re-examined, with a view to their including specific provisions for the participation of the beneficiaries of grants in the allocation thereof; and be it further

Resolved, That the Executive Council direct all Departments entitled, pursuant to the By-Laws, to Additional Members to nominate for such membership persons from ghetto groups, persons of varying ethnic and social backgrounds, and persons from civic and Church life where we have seldom looked for personnel, to the end that they may actively participate with the Council in the formulation of policy and the execution of programs; and be it further



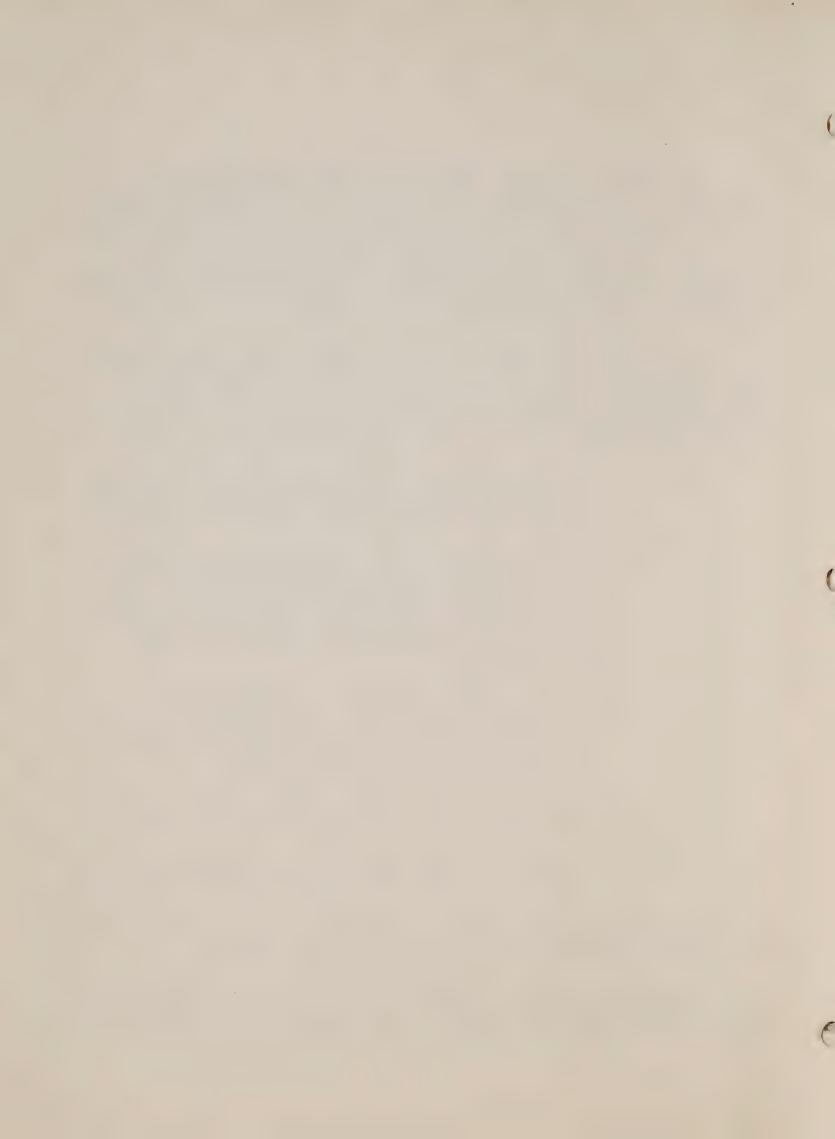
Resolved, That the Executive Council request the President to develop a procedure whereby, in relation to special orders of business, and from time to time, appropriate persons may be invited to attend meetings of the Council, not as observers only, but with voice in that session, so that the scope of pertinent information and commentary available to the Council may be widened, and that, in the course of reaching its decisions, rather than after the fact; and be it further

Resolved, That the Executive Council, while recognizing that the proportions of the crisis are such that the Church, institutionally, cannot of itself significantly alleviate it, nevertheless direct that its funds and personnel resources be used in ways calculated

- a. To release greater resources from other potential sources, such as businesses, individuals, service-organizations, foundations, and other Churches;
- b. To enable participation in, and the development of, coalitions (on the national, regional, and local level) of forces and groups that can effectively re-order society (the Urban Coalition is one example on the national level); the aims of such coalitions to be
  - 1. To re-order priorities, whether local, regional, or national, with a commitment of resources commensurate with the magnitude of the problems they severally face;
  - 2. To commit very large amounts of the private sector's money and skills for the struggle;
  - 3. To bring about effective and appropriate action by Federal, State, and local governments;

and that the Council establish the foregoing aims as its criteria for participation in any coalition; and be it further

Resolved, That the Executive Council direct that each Chairman of a Department or General Division work vigorously with the Director thereof to present to the Presiding Bishop, for



Officer-appointment, nominees from various ethnic and racial groups, and that the criterion of "professional qualification" be satisfied, primarily, by a process of on-the-job training; and be it further

Resolved, That the Executive Council seek ways through the allocation of funds and personnel resources by which Churchmen may be confronted by and provided with opportunities for direct involvement, to the end that, among other things, the following results may ensue:

- 1. Capital investment in ghetto-enterprises at low-interest rates and in such ways that people in the ghettoes retain the profits;
- 2. Offers of technical services (such as those of lawyers, accountants, real estate agents, bankers, and insurance agents) to organizations of the poor;
- 3. Development in ghetto-neighborhoods of both producer-co-operatives and consumer-co-operatives;
- 4. Substantial private investment to encourage low-rent housing, both through rehabilitation and new construction;
- 5. Formation of credit-unions and other low-cost credit-services;
- 6. Job-related training programs for up-grading employment;
- Opening up of new job-opportunities, by such means as
   (1) locating plants in areas of high unemployment,
   (2) vigorous campaigns to seek out workers in such
   areas, in close co-operation with ghetto-community
   organizations, and (3) revision of job-qualification
   standards;

and be it understood that the objective of the Council in seeking the foregoing ends is to strengthen all segments of the Black community -- business, professions, religion, as well as the poor -- in the achievement of economic, social, and political power; and be it further understood that the Council does not, in saying what is immediately above, intend to invade the proper accountability of Officers to the Presiding Bishop but, rather, to add its urgings to his directions to the staff of the Council.



# SUPPLEMENT TO SUMMARY OF GENERAL CONVENTION ACTIONS 1967 CONTAINING ADDITIONAL MATTERS REFERRED TO THE EXECUTIVE COUNCIL.

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# A. Criteria for Grants for Urban-Crisis Program

THAT, in the execution of any and all grants contemplated by the "Crisis-in-American-Life-Program" of such General Church Program, the Executive Council, acting for and on behalf of The Episcopal Church, either alone or through coalition with other Churches or agencies approved by the Council, shall be responsible to The Episcopal Church, in accord with proper stewardship, for the following aspects of each such grant:

- (1) Initial appraisal of the purposes and ends sought to be obtained by the proposed grant-recipient;
- (2) Initial appraisal of the ability of the proposed grant-recipient to attain such purposes and ends;
- (3) Proper accounting by the grant-recipient for the proceeds of such grant and audit thereof in accord with customary procedures;
- (4) Evaluation of the administration and execution of the grant and of the progress towards the attainment of the purposes and ends sought thereby;
- (5) The programs contemplated by this Resolution (No. 6) shall be administered, implemented, and carried out without regard to race, creed, or ethnic origin;

Otherwise, neither The Episcopal Church, nor the Executive Council or any officer or agency thereof, shall undertake to exercise any supervision or control whatsoever over any grant once made, or the administration and execution thereof by the recipient, or the ends and purposes sought to be attained thereby; Provided, that none of these funds may be utilized for the benefit of, or in connection with, the activities of any individual or group which advocates the use of violence as a part of its program.

# B. The Executive Council

THAT Canon 4 be, and the same is hereby, amended, by repealing Section 1 and the first paragraph of Section 2(a) thereof, and in lieu therefor, enacting the following as Section 1, to wit:



- 2 -

- Section 1 (a). There shall be an Executive Council whose duty it shall be to carry out the program and policies adopted by the General Convention. The Executive Council shall have charge of the unification, development, and prosecution of the missionary, educational, and social work of the Church and such other work as may be committed to it by the General Convention.
- (b). The Executive Council shall be accountable to the General Convention and shall render a full report concerning the work with which it is charged to each meeting of the said Convention.
- (c). The Executive Council shall be composed of twenty-four members elected by the General Convention, of whom six shall be Bishops, six shall be Presbyters, and twelve shall be Laymen (three Bishops, three Presbyters, and six Laymen to be elected by each regular meeting of the General Convention); of members elected by the Provincial Synods, each Synod having the right to elect one member at the last regular meeting prior to the regular meeting of the General Convention; and of six members to be nominated by the Triennial Meeting of the Women of the Church and elected by the General Convention at each regular meeting thereof. The Presiding Bishop, who shall be the Chairman; the President of the House of Deputies, who shall be the Vice-Chairman; the Vice-Presidents (if there be one or more), the Secretary, and the Treasurer, of the Executive Council shall be ex officio members thereof.

# C. Metropolitan Councils

THAT contiguous Dioceses, such as those listed on pages 15.26 and 15.27 of The Green Book 1967, being Annex E to Appendix 15, and others which have areas where Metropolitan Councils might be workable, give serious consideration to the formation of Metropolitan Councils;

THAT the Executive Council be directed to assist the several jurisdictions of this Church in these undertakings, through its appropriate Departments and General Divisions;

THAT this 62nd General Convention commend the establishment of such councils to Dioceses of this Church and Diocese of other Churches of the Anglican Communion where common metropolitan areas exist.

# D1. Non-metropolitan Areas I

Whereas, The Presiding Bishop has challenged the Church to minister to persons living in conditions of severe economic and social deprivation; and



Whereas, Over half the people living in poverty in the United States are in rural areas; and

Whereas, Under provisions of Title V of the Public Works and Economic Development Act of 1965, the Federal Government has designated several Economic Development Regions as a means to meet these needs; and

Whereas, The Church has successfully demonstrated through "Appalachia South, Incorporated", that a regional approach to the Church's ministry to persons in need can be effective and helful; therefore be it

Resolved, That the 62nd General Convention commend the work of Appalachia South, Incorporated, and encourage its further support and development as an effective way for The Episcopal Church to express its concern for the needs of people in Appalachia; and be it further

Resolved, That the Home Department of Executive Council provide staff assistance to enable Dioceses in other Economic Development Regions, such as the Upper Great Lakes or Ozarks, to organize for regional planning, and to co-operate with governmental and other agencies to meet human needs in these areas.

# D2. Non-metropolitan Areas II

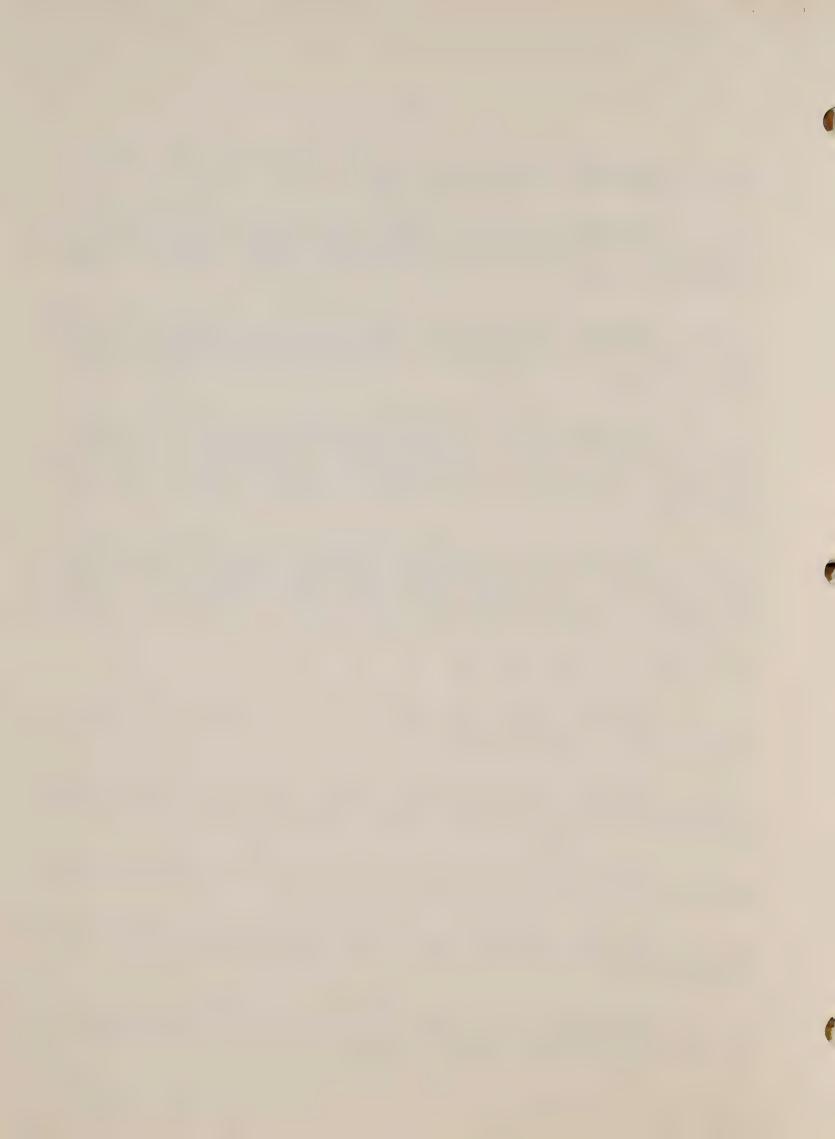
Whereas, God is concerned with all of His creation and therefore the Church must be aware of, and sensitive to, all of His people no matter where they live; and

Whereas, Seventy million people living in non-metropolitan areas of the United States are facing rapid social, economic, and ecclesiastical changes now and in the future; and

Whereas, The Church's Mission and Ministry to these people must be ongoing, faithful, and relevant; and

Whereas, There is a need for constant review, evaluation, and assistance for this Mission to non-metropolitan America; therefore be it

Resolved, That a Joint Committee for Non-Metropolitan Areas be established, consisting of three Bishops, three Presbyters, and three Lay Persons; and be it further



Resolved, That the House of Deputies' Standing Committee on Rural Work as well as the House of Bishops' Committee on Town and Country be constituted as the Joint Committee on Non-Metropolitan Areas.

#### D3. Non-metropolitan Areas III

THAT the Executive Council provide a staff Officer with the primary responsibility of assisting the ministry and mission of the Church in a changing non-metropolitan America

### E. Prayer Book in Simple English

THAT the Standing Liturgical Commission be authorized and directed to prepare, in close collaboration with the appropriate Departments of the Executive Council, and to publish an edition of the Book of Common Prayer in simple, basic English, for use in the Missionary District of Alaska and in other situations in this Church where the linguistic needs of congregations make such a version necessary.

### F. Ecumenical College-Chaplaincy Program

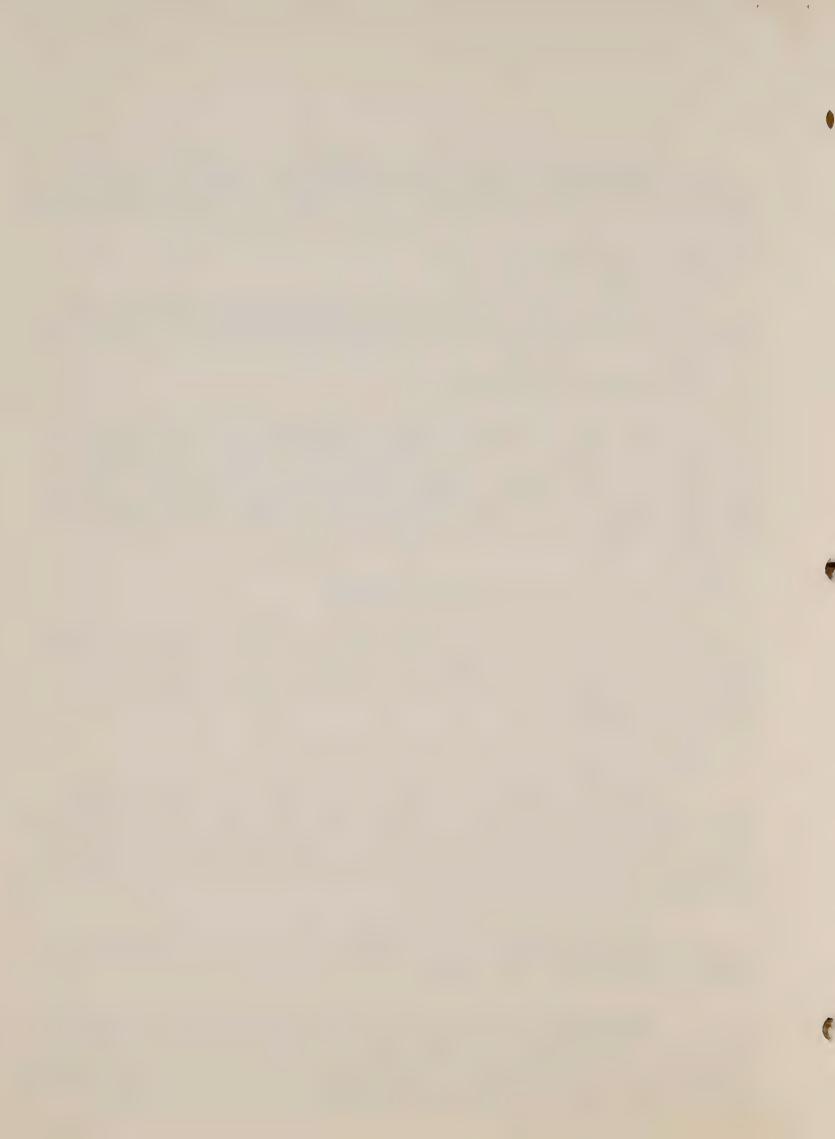
THAT this Convention reaffirm its conviction of the importance of a strong and ecumenically oriented college-chaplaincy program and urge a greater interest and support, on the part of the members of the Church, of the ministries underway in college and university communities.

# G. Anglican Regional Council of North America

Whereas, Representatives of this Church, together with those of the Anglican Church of Canada and the Church of the Province of the West Indies, at the initiation of the Anglican Executive Officer, have met and agreed to propose to their respective Churches a "Regional Council of North America", and have agreed on a tentative Constitution (attached); and

Whereas, Such regional organization is now a matter of significant urgency within the ecumenical movement as well as the Anglican Communion; be it hereby

Resolved, That this General Convention approve the participation of this Church in such a Council, authorize the Presiding Bishop, with the approval of the Executive Council, to act for us in approving the final form of the proposed Constitution, and request the Executive Council to provide for the representation of our



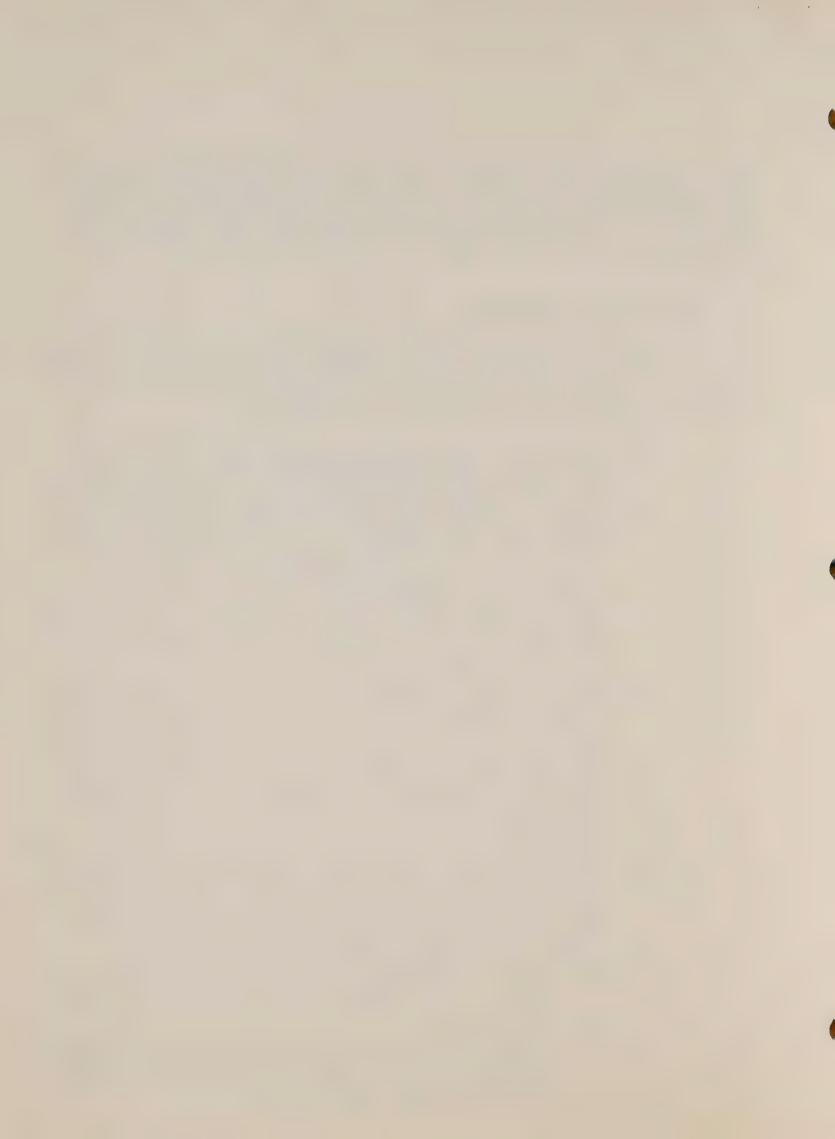
- 5 -

Church on the Council and for our financial participation in due course; Provided, that a full report of the Council's organization and activity shall be made at the first meeting of the Convention following the establishment of the Council, for such amendment of or additions to this Resolution as may seem appropriate to the Convention.

#### H. General Church Program

THAT the Executive Council shall have the power to expend all sums of money included in the Detailed Budget for the year 1968, as well as the Estimated Budgets for the years 1969 and 1970, respectively, subject to the following restrictions:

- (1) As soon as may be done after the beginning of each such year, and after first receiving the advice of its own Department of Finance, the Executive Council shall so adjust the Detailed Budget or Estimated Budget for each such year as to reflect the responses of the several dioceses and districts under the authority of this General Convention, as well as other income available to carry out such General Church Program reflected thereby; all to the end that the Executive Council shall carry out such General Church Program upon a pay-as-you-go basis during each year of such triennium;
- (2) Any so-called "lapsed balances" from any given prior year, including 1967, may either be treated and considered, in whole or in part, as other income available to carry out the General Church Program hereby provided for the ensuing years of such triennium, or may be credited to a reserve for future program needs and shall be expended for no other purpose whatsoever;
- (3) At any time, and from time to time during any year of such triennium, after first receiving the advice of its own Department of Finance, the Executive Council may make such further adjustments in the Detailed Budget or Estimated Budget for any year of such triennium as shall reasonably be required to
  - (a) Better co-ordinate the administration and execution of the General Church Program reflected thereby; or
  - (b) Undertake such other work provided for in the General Church Program approved by this General Convention, as in the judgment of the Council its income will warrant; or



- 6 -

- (c) Undertake other work under the jurisdiction of the Council, or adjust or re-adjust the order of Priorities theretofore established by General Convention or Executive Council for such year, the need for which may have arisen after the action of this General Convention, as in the judgment of the Council its income will warrant; and
- (4) The Department of Finance of the Executive Council shall be charged with the responsibility of formulating officer and employee personnel policies and of supervising the allocation of all funds reflected in such Detailed Budget and Estimated Budgets under the item of Salary Adjustment Fund.

## I. Council Members and the G. C. P.

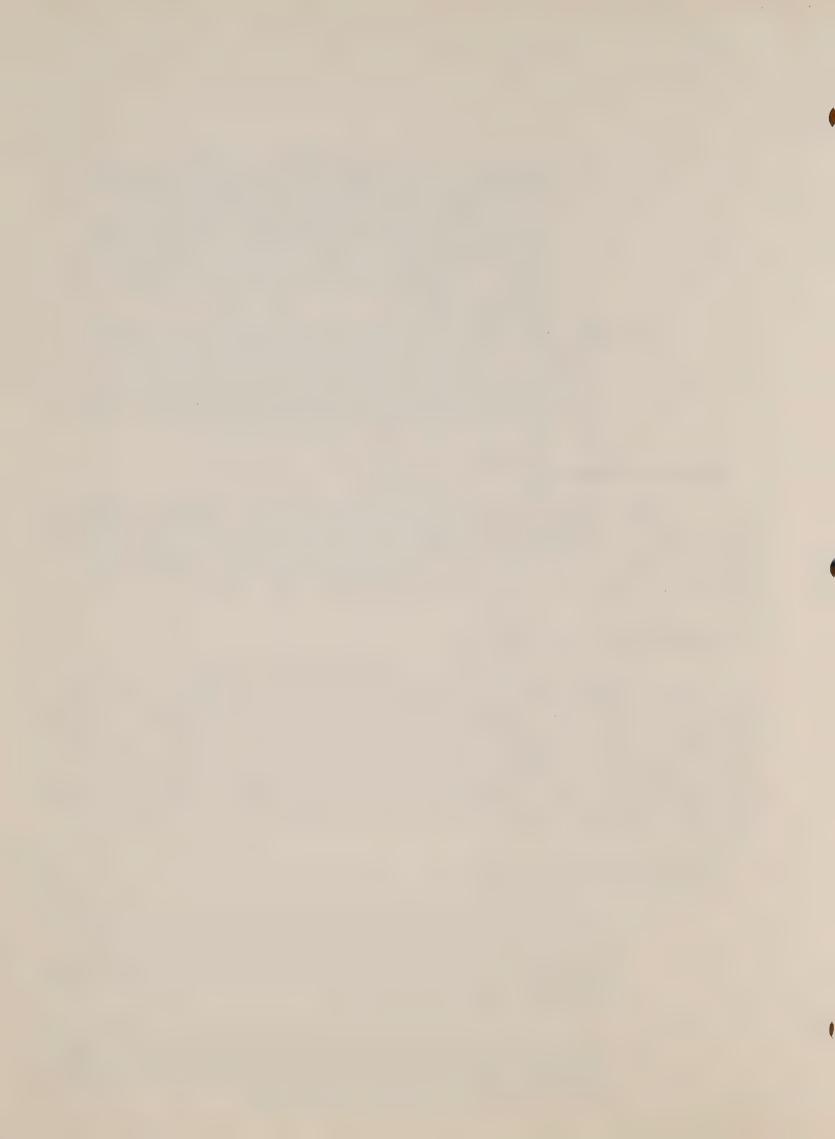
THAT elected Members of Executive Council shall be responsible to give leadership throughout the Church to those jurisdictions which request it in interpreting the General Church Program, and that they shall be particularly responsible for those areas from which they come.

# J. Annual Visits to Dioceses

THAT an annual program of visitations in every jurisdiction of the Church shall be conducted by elected members of Executive Council for the purpose of insuring full communication between the Council and the Dioceses of the Church, and to insure that a financial pledge is made by the first day of February of each year to the Treasurer of Executive Council by every jurisdiction; it being understood that communication is of the first importance and that the financial pledge shall be the full and free decision of every jurisdiction.

# K. Study of Clergy-Salaries

- 1. THAT the 62nd General Convention authorize and instruct the Presiding Bishop and the Executive Council to undertake a full analysis and evaluation of the data developed in the Clergy-Salary Study completed by the Executive Council in 1967.
- 2. THAT the Presiding Bishop and the Executive Council be authorized to co-ordinate and correlate the said evaluation and its implications with all appropriate agencies of the General Convention.



3. THAT the Executive Council report, with appropriate recommendations for an adequate increase in the salaries and perquisites of the bishops and other clergy of this Church, to the 63rd General Convention or to any adjourned session of this General Convention.

# L. Re-imbursement of Deputies' Expenses

THAT the matter of an equalized expense allowance for General Convention Deputies be referred to the Executive Council, with the request that the Council direct its Division of Research and Field Study, in consultation with the Treasurer of the General Convention, to study the matter and to communicate its findings to the Joint Commission on Structure of the Church.

# M. Good Friday Offering

- 1. THAT the Executive Council be instructed to appropriate annually not less than \$15,000.00 to the Jerusalem and the East Mission from the Good Friday Offering.
- 2. THAT the balance remaining in the Good Friday Offering be used at the discretion of the Executive Council for the support of the Archbishop in Jerusalem, the work of the Church in the Archbishopric, and for other needs in the Middle East, including those of the Orthodox and other Eastern Churches.
- 3. THAT the Executive Council be instructed to show in its Annual Report the amount received from the Good Friday Offering and the expenditures made from it.

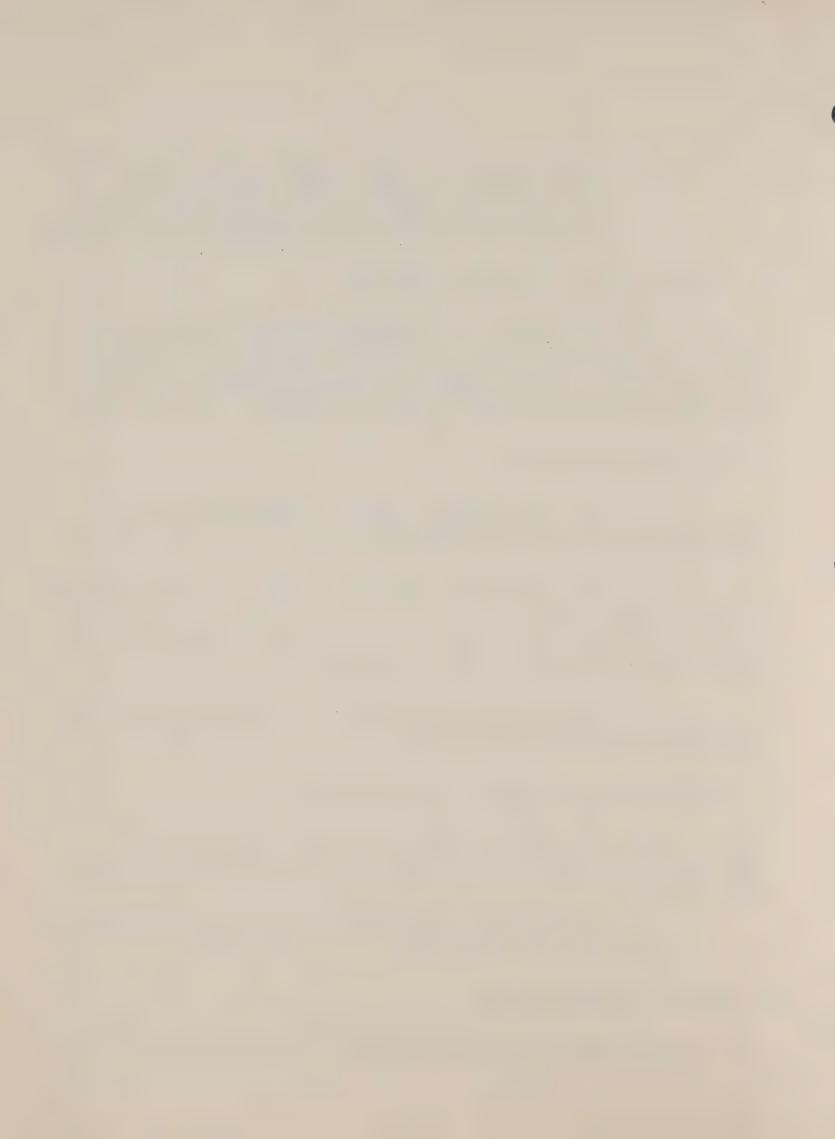
# N. Annual Parochial Reports - Receipt Date

THAT the second sentence of Canon 5, Sec. 1, be, and the same is hereby, amended by adding to the end thereof the words, "not later than March 1st"; so that the sentence as amended would read as follows:

The Bishop or the Secretary, as the case may be, shall send the duplicate copy to the Executive Council not later than March 1st.

# O. Annual Diocesan Reports

THAT Canon 5 be amended by the adoption of a new Section, to be numbered Section 2; said Section to read as follows:



Sec. 2. Likewise, a report of every Diocese and Missionary District, and of the Convocation of American Churches in Europe, shall be prepared annually for the year ending December 31st preceding, upon the blank form prepared by the Executive Council and approved by the Committee on the State of the Church, and shall be sent, not later than February 1st, to the Executive Council. The report shall include statistical information concerning the parishes and missions of the Diocese or Missionary District, the clergy and other ministries, and the institutions in any way connected with said Diocese or Missionary District; together with the financial information required by Canon 4, Section 6(e).

# P. Accounting Procedures of Dioceses

THAT the Dioceses and Missionary Districts be urged to adopt for use within their respective jurisdictions the uniform system of accounting procedures developed by the Department of Finance of the Executive Council, pursuant to Canon 4, Section 6(c).

# Q. Study of Diocesan Voting Methods

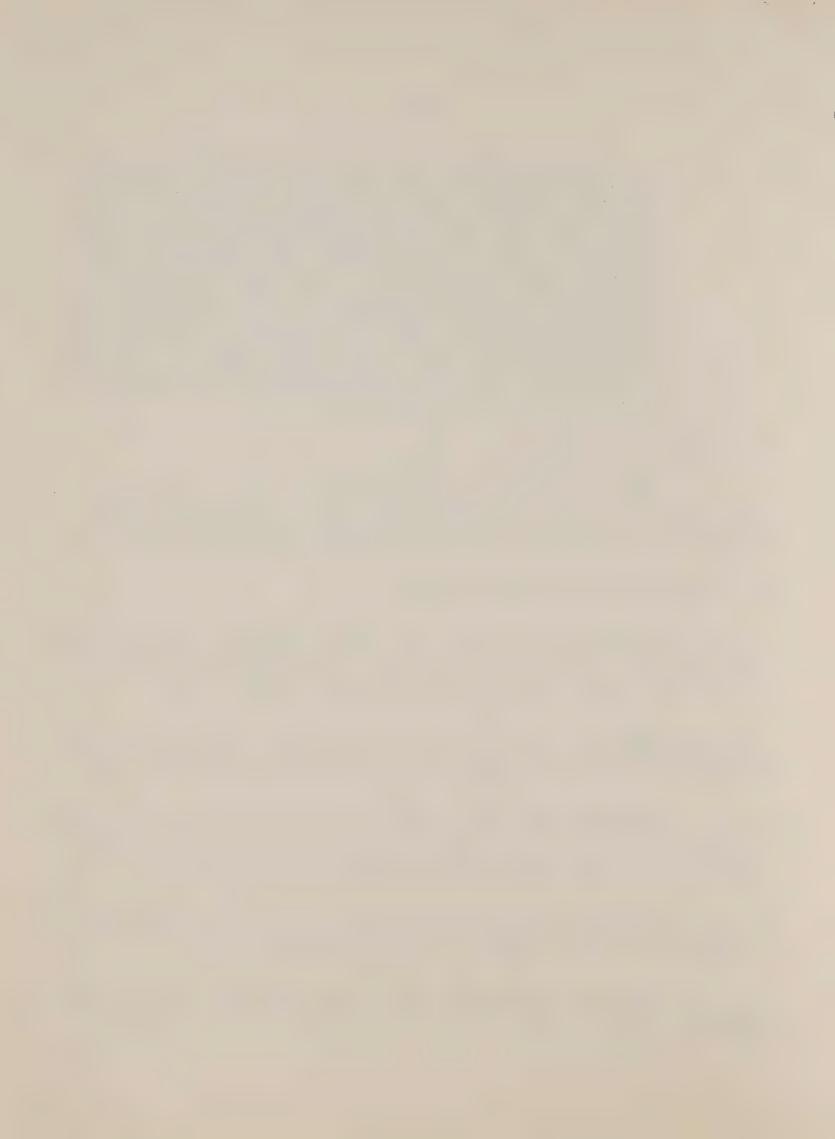
Whereas, Disproportionate time is consumed in many diocesan conventions in electing Deputies to the General Convention and for other diocesan offices (in one Diocese 22 successive ballots had to be cast and counted before completing the election); and

Whereas, A more discriminating modern method of election than that generally used might elect a diocesan delegation to the General Convention more representative of the whole Diocese; and

Whereas, The Church of England, since 1922, has used beneficially the method of proportional representation by the single transferable vote for the elected portions of its National Church Assembly and of the Convocations of Canterbury and York; and

Whereas, The rules for the use of this method promulgated by the Archbishops of Canterbury and York have been adapted and simplified for use in American diocesan elections; and

Whereas, The Dioceses which might consider changing their method of election cannot each efficiently make its own study; therefore be it



Resolved, That the General Convention ask the Executive Council to make a study of diocesan voting methods now in use, and to send to interested Dioceses its findings and recommendations, if any, for their consideration.

\* \* \*

#### Referred by the House of Deputies

## i. Improvement of Social Insurance System

THAT this 62nd General Convention urge improvements in, and expansion of, the Social Insurance System, so that it can, in the future, more efficiently contribute to the prevention of poverty than is possible at present.

#### ii. Medicare

- 1. THAT the Convention urge the extension of Medicare under the Social Security Act to disabled persons below the age of 65, to their dependents, and to the survivors of insured persons.
- 2. THAT it urge simplification of regulations governing Medicare, so that those entitled to benefits will not be deprived of them because they cannot understand the regulations, or because of hardship resulting from inequitable variations in the financial base of benefits.
- 3. THAT the Convention urge all State legislatures to consider participation in a comprehensive medical-assistance program as provided by the Social Security Act.
- 4. THAT this Convention, recognizing the need for improvement in the delivery of health services, support experimental programs by public and voluntary agencies.

# iii. Eligibility for Public Assistance

THAT this Convention express its belief that need ought to be the sole criterion of eligibility for public assistance; and that all necessary steps should be taken to protect and enhance the dignity, well-being, and self-reliance of the recipients of public assistance and all other public-welfare services.

# iv. Studies of Income-Maintenance

THAT this Convention welcome studies which will lead to the establishment of an equitable and comprehensive system of incomemaintenance; and encourage Episcopalians to share in such studies, so that individual Church members, and the Church corporately, may be able to support public proposals, insofar as these give expression to the Christian concern for a responsible society.



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#### THE CHIRCH AND THE CRISIS IN AMERICAN CATERA

Je believe that the explosive resentment manifesting itself in the cities of our nation is a judgment on hardness of heart and a warning of the present crisis in national life which is the

Church's urgent mission.

It is clear that neither this Church nor all the churches can do much to meet the massive capital needs, the wide ceploymen, of people, the extraordinary re-planning of government and private ograms, which our nation needs to meet this crisis. But what we are we offer regardless of what either government or private resources may provide. We must take our stand alongside the appressed and, if need be, suffer repression and persecution with them.

We therefore make the following statement - first to the Church whose servants we are: second in behalf of ourselves and the reserves

entrusted to us as a Council.

### TO THE CHURCH

We believe that we must take as our immediate goals in this

The realization of freedom and an adequate life for all Americans, especially for those now impoverished or excluded from a full share in American life by the fact of being both poor and not

neusing, education, employment or income security, and an effective share of political power. We are speaking urgently of the abolition

tegregation.
11. The acceptance by this nation of the absolute urgency of oringing into being a truly multiracial society (as distinct from a white society with subordinate colored communities, or separate

ind parallel communities).
ill. The rebuilding of our cities as centers in which persons and
in our society fails withe unequal impact upon the poor; yet
and institutional crises of our orban culture are undermining for
all segments of the community the social and human fabric without

which life is animal existence.

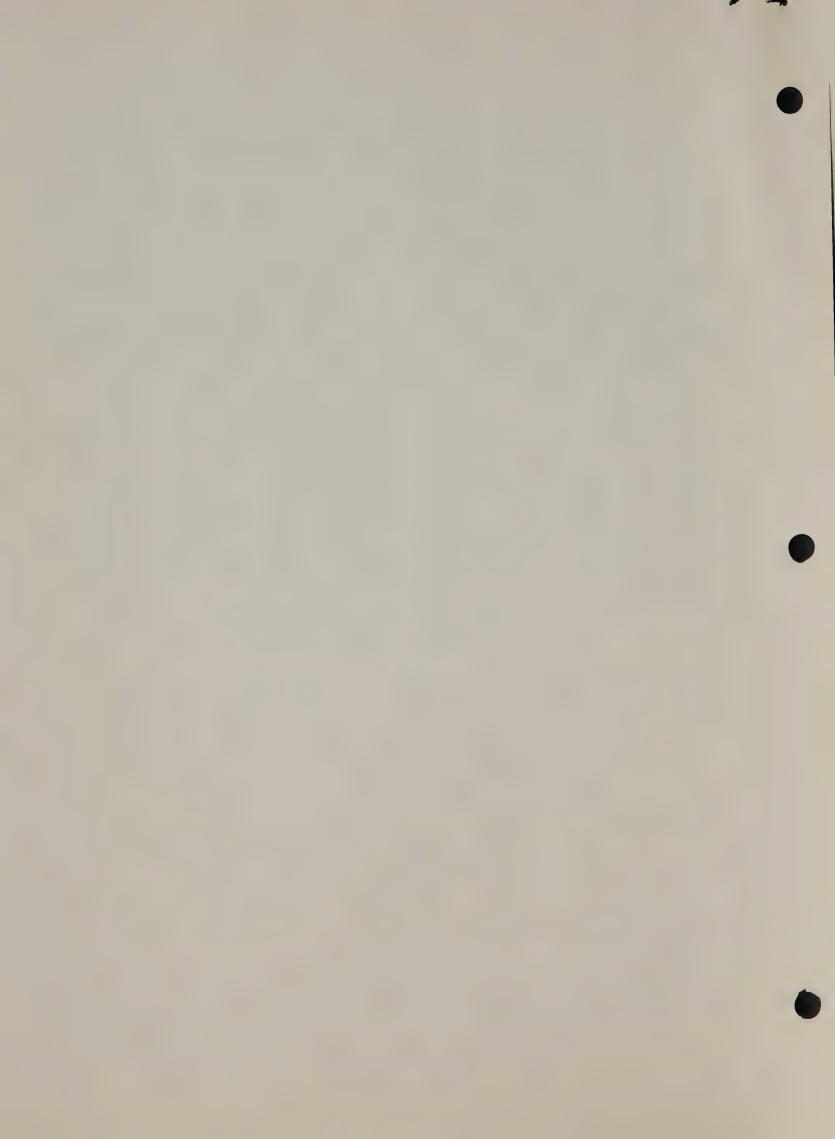
we believe that the General Convention should call us all, in every part of our life, to re-order our work and our witness so that we will in fact devote our major energies to these objectives:

1. To make the love of Christ and His Church clear to those

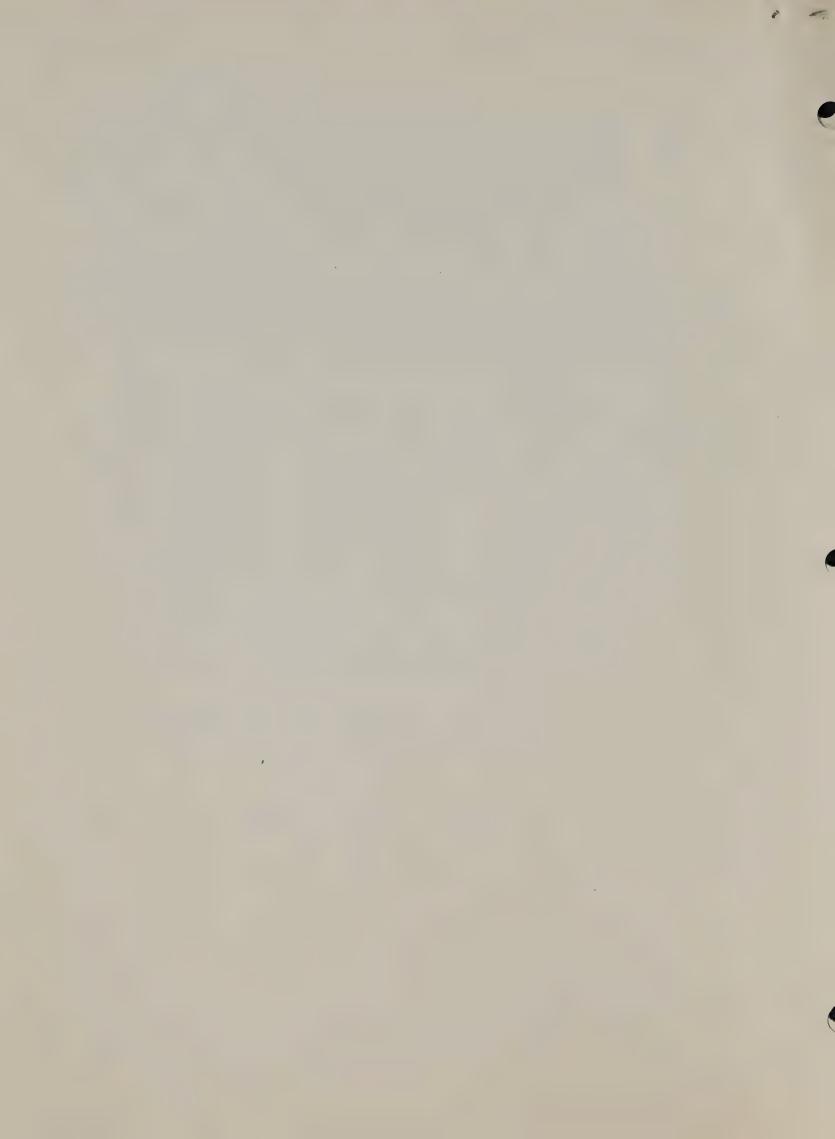
in a greater readiness to hear the voices of the poor and stand

2. To strengthen the voice, the leadership, and the organization of the poor through substantially greater resources, human and financial, made available by the Church, and solicited from throughout the private sector of the society.

3. To participate in the development of as wide realition.



-2 as cossible of forces which may really eller. The comment of ow society. Those coalitions would than took to establish this complex crisis as the matter of highest priority for this nation; (b) release very large amounts of money and skill from the private sector for this struggle; bring about effortive public action of rederal, state, and local governments. We believe that the Presiding Bishop should lead all the bishops and the whole Church in this, especially by his example in deliberately spending time in ghento areas, meeting with the people of those areas, and so helping personally to shape the Church's participation in the healing of our stokness. We believe that the Church and General Convention should take a lead in pleading for the reordering of nucloust goals so as to give primary emphasis to programs which can contribute substantially to the rebuilding of our shattered society. It may be that the United States is powerful enough to mest our pressing urban needs without reducing other commitments oversess or in space. If this is not possible, the nation's international commit-ments should not be allowed to lesser our resolve at home. If our defense commitment, our space program and others are preventing an aggressive effort to meet this crisis, those commitments must be re-assessed. We do not lack faith in the American tradition of equal opportunity and social justice. But as it has ever been, it is so now that the sincerity of the nation is measured by the way it uses its strength. The needs of our urban society for new housing, for economic davelopment, for job training, can only be met by wise stewardship of the nation's tressure; and we feel that these needs must have top priority in the nation's planning. We believe that the Church, working with other churches, should provide major new resources to organizations of the poor to be spent by the poor themselves in ways they decide upon to solve their own problems. We believe that the Church in all its dioceses and congregations must organize itself for effective action in erolling, on the part of state and local governments, measures appropriate to the crisis in the cities, such as: 111 greatly increased appropriations for programs of job training and placement, low-cost housing, and community re-allocation of the revenues to strengthen bhe ability of central cities to maintain or develop municipal services; 131 strengthoning and realignment of manpower retradring and employment programs, with greater concentration on he put the unskilled and illiterate; enactment of social security legislation to increase real 11. benefits, especially for the lowest income group; substantial upward adjustment of public usalstines payments plus incentives toward self-support; (5) expansion of comprehensive honlow and social services in phetro neighborhoods; redirection of the public school system to make it responsive to the needs of the poor and to minimute segregation



in gaining a concern and participation of the private sector of new money and skills for such purposes as these:

rates in such ways as to cause profits to remain there;

(2) offers of technical services (lawyers, accountants, real estate agents, bankers, insurance agents) to organizations of the poor so as to increase their competence to deal with their problems;

(3) development, in ghetto areas, of producer and consumer

cooperatives;

housing rehabilitation and construction;

15 forwation of credit unions and onhe low-tent financial

services;

of high unemployment or by vigorous campaigns to seek out workers in such areas;

(d) education of the public on the property of the prime and

the measures needed to deal with it.

recourses with which to empower the organities we have limited. The new first same of those resources through the recourse of the locality of the locality of the formers in the this represents only a main factor of the factors which are absolutely recentary in the Church of the absolutely recentary in the Church of the prepared to look upon these objectives as proving the should be prepared to look upon these objectives as proving upon their resources for aggressive action in their way communities.







are leaders in the private sector of the nation's economy.

## III. Stimulate and Share in Private and Public Action:

### A. Through the supporting of Churchmen

The effectiveness of community organizations of the poor depunds on the mobilization of sidespread and concerted general support for their purposes. The Episcopal Church can play a significant role in such mobilization. Unquestionably, the Assentive Council has an agent soulinning responsibility to work with the people of the Church through advention and support of their personal involvement of action.

# B. Inrough onlinting the Ubirch's lay leaders

Major implies in must be placed on immediately eaching in a major in our Church who because of their positions in business in the process of their positions in business in the major which must be made now in composed to the mountaing material call the major which the community is their to disciplined effort to identify and work with these docusion-makers in their immediately.

# C. Through participating in Urban Coalition

The involvement of Church leaders to decormine appropriate solution to the crisis and translate them into effective action and take place in as wide a community context as possible. The Providing Minion and the Executive Council will, therefore, participate in the Urban Coalitic of the private sector and local government which addresses it also this task. It should be clearly understood that the disposacions will as all other segments of the community must be rolly involved the decisions to be made. (See Appendix for Goals and Objectives of the Urban Coalition.)

# 1). Through conting for effective action by federal, State. We local governments

Major attacks upon the underlying causes of strife in American cities can only be launched by government since it slowe possesse the power and resources on the vest scale required. Sut unders the private sector, including the churches, makes it clear by word and action that such efforts on buhals of our cities is the highest national priority, government will be unable to mount such action. Therefore the Church, as a force in the private sector, and the include council, as the Church's eyent, will exert their indicate to support national logislation to don't with the Child problems.

scattered sites, and subsidized where necessary;



- areas for community development;
- self-expression;
- 5) support of improvements in education;
- 6) public welfare systems.

to Through overy symilable weeks to entire major prature marter opsources, both financial and numbered, for such man any

- 1) Oraștiy enistre employanus opportunităs for unaversalităriei.
  - a) "Earn and Learn" type pre-employment programs;
  - b) beginion of job qualification (and Daton sponts) standards.
  - employment;
  - advancement programs.
- 2) AMERICAN LY INCREASED RESPONDED FOR THE CONTRACT OF THE CON
  - a) Low-cost urban housing;
  - b) Urban renovation and rehabilitation;
  - of Long-time and acception configal for sales small bridgenous
  - d) Preferential insurance rates for urban dwellings/businesses:
  - e) Urban manufacturing facilities.
- 3) Lend/Lease of managerial and technical skills for urban development and business enterprises.
- 4) Open-housing practices.



# - Equal Opportunity Within Inc Church

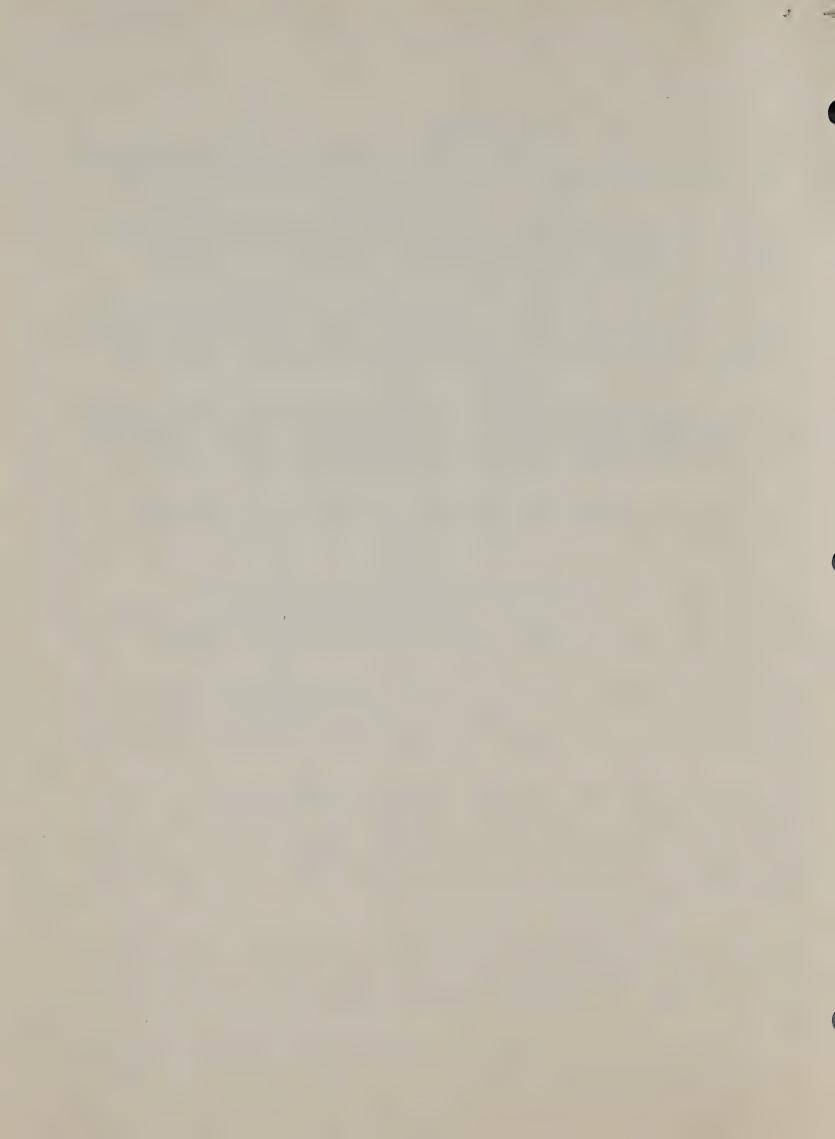
Negro Churchmen (interdenominational) toward:

- The implementage of Mesco and other minority regionnel in every level of the Church's professional staffing, both as they are presently qualified for much positions and as they can become qualified by on-the-job training.
- The conscious development of Magro and other minority group to the class of Magro and other minority group to the class of Magro and Magro and other minority groups of Magro and Magro and Magro and other minority groups.
- The provision of recruitment, advolarable, and placement services toward the development of more non-white personnel who are qualified for the pricethood and the lay vocations in the Church, understanding that such passons may fulfil) their ministry equally, after training in secular apparations which contribute to social betterment.
- D. Utilize the facilities and purchasing power of the National Church to encourage fair amployment practices and the economic enterprises of the poor.

## Support Dioceses and Church Puople in Origin Situations

The Executive Council will provide substantially increased assistance to dioceses, both in threstoned or actual emergency situations and also in the kinds of programs proposed earlier for the general Church.

- A. Staff Service and funds in helping to plan in advance for the Church's active ministry during emergencies; developing manning tables for for relief and reconsiliation; providing relief and and funds for post-emergency services of food, shelter, electhing and medical aid.
- B. Staff service and funds for immediate proventive measures in stand threatened with confiles, including loss for routh, intervelue programs which constructively occupy the now distinguis nown forwarings and workends; namps or weekend tape out of the mily more importantly, public meetings at which ghatto drailers may recess their orderances, be heard, and hope to gain terrible reserve of their wrongs.
- C. Staff seristance and funds for Characterslated social agencies
  to seslet them in directing their services to the poor and to whell
  communities, in helping the poor attain their sights in relation to
  public services, in favolving the poor in decisions about social
  services, and in helping the Laity to become personally involved in the
  charto.
- priorities so as to make the problems of the poor their major sgenda.







- VI. Peacarch, Demonstration and Education regarding the nature of the calsis count'd)
  - Asilstance and support to dioceses and parliable toward the intensification of educational programs which provide to light into the dynamics of human relations and help tuple to understand themselves, increase spenders and change.
  - F. Dislopment of training programs which help churchmen ingage in purposetul disrussion of the basic issues in the present stime with friends, neighbors and Wesociates.
  - G. seistance to positions in the evaluation of the materials id programs used with all ages to securisin the degram a which these reflect the seriousness of the situation if the complexity of the issues which cause it



#### TOP PRIORITY PROGRAM

\* .3

--- Concerned with national exters, related to race and poverty---

Components are related to the aix-part program as proposed to the Presiding Bishop

1. To savolve Church leadership personally with those most deprived

-- Some travel expenses but not major financial items.

2. Unjor new resources for organizations and assaurable in ghettos or impoverished areas.

/. To organizations of the poor \$500,000 \* (NEW)

Departing expenses for 1FCO -- 26/V/1 20,000

C. Grants to dioceses to help them participate in local community organizations
(1) Through 1FCO 26/V/1 51,110 \* 22,500 \*

- Stimulate and participate in major coalitions which are designed to, and give hope of, effecting changes in major problem areas.
  - A. Expenses related to Urban Coalition
    (in travel budgets)
  - B. Expenses related to contecting, stimulating, and helping churchmen who are leaders in business, finance, etc. 65,000 ? (NEW)
  - C. National Committee for Industrial Mission 9/Y/6 (part 35,000
  - D. Urban America (Coalition for low cost housing)
    24/V/A 36,110
- 4. Equal opportunity within the Church
  Scholarships 21/A/2 30,837
- 5. Assist dioceses and church people for direct participation

A. Assistance (grants) in emergency situations 23/X/2

75,000%



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# & Resourch, commendention and accounting requesting

A. dissemination of experience  D. Intercultural meeting and  F. Special education for chi- adults	9/X/5 (hal.;	100,000
H. Radio, TV, etc.	28/Y/3 (part)	20,000 7,000
I. Audio-visuals	29/Z/2 (part)	\$1,981,201

# NOTES: 1. Starred items are grants.

2. All items included in this list sepresent program circuity related to the crimic—in terms or present intention. A larger proportion of some of these program could be redirected (sq. order program items and volumeters).

Other programs out included small class be redirected.



# 三里里 日下五

	Α_	(via IFCO or other vehicles)	- 5-0-0	\$500,000
	G.	Grants to dioceses to help them in local community organizations (1) Through IFCO 26/V/1	3	~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~
3.		unitarance (grants) in smirging		26/X/275,000
	17.	117 PARISE RESERVED ASSESSMENTAL S		(half)130,000
		(2) Filot projects	8/1/6	(half) 50,000
		(3) Non-pilot experiments	8/X/7	(half)110,000
				\$1,018,610

AUGUST VILL THAT



### THE CRISIS IN AMERICAN SOCIETY

### A CALL BY THE PRESIDING BISHOP

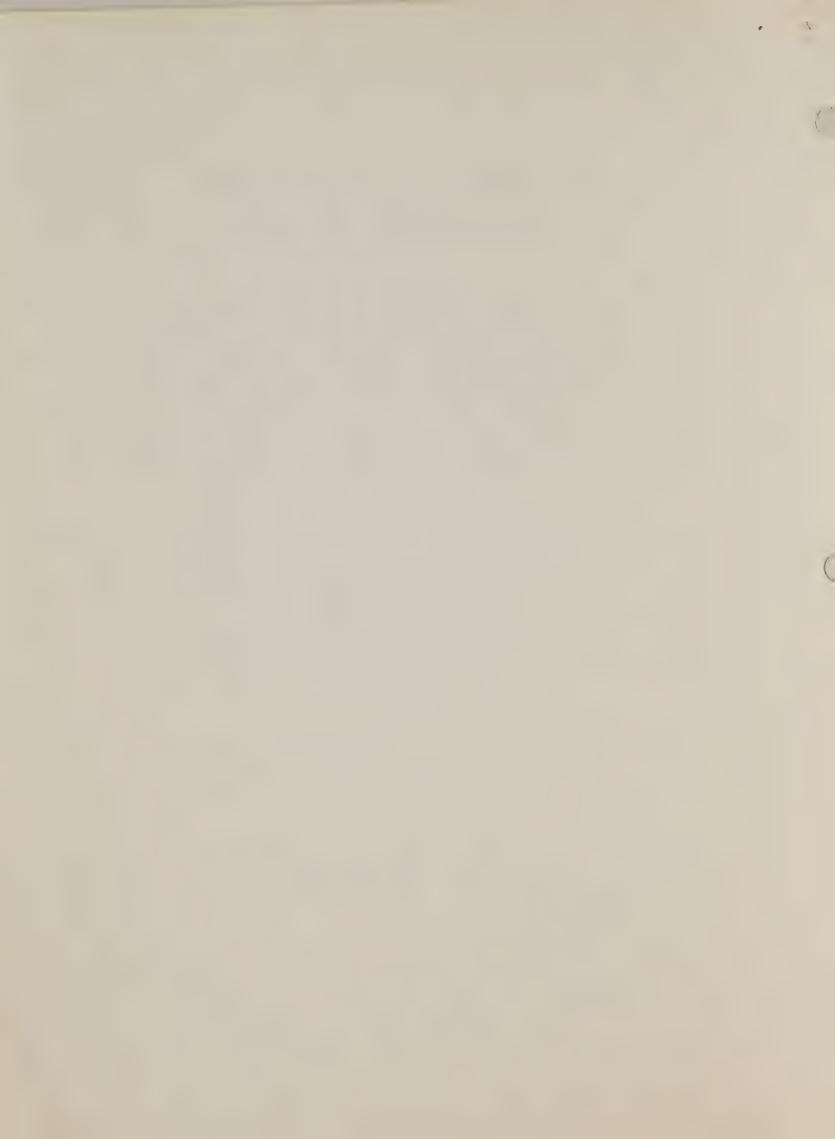
The agony, frustration and suffering of human beings which has erupted in terrible rioting in some of our cities forces us to admit the precarious condition of society. We in the Church are part of the problem. The sickness of society is our sickness. Our broken-ness is expressed in fears for our own survival, in protection of our institutional status, in our insularity from the suffering and hostility of human beings. We are called to be healers of mankind but we ourselves must heed the biblical injunction: "Physician, heal thyself."

The Church must take its place, humbly and boldly, alongside the dispossessed and oppressed peoples of this country
for the healing of our national life. In an attempt to find
how we can do that, I have spent some time on the streets
trying to hear. I have begun to understand the demand of
Black People that they make decisions affecting their own
lives. I have also asked a representative committee of
Black People to advise me on shaping a program of intelligible response for the Church. This is their report.

"Black People are in revolt against an oppressive white society. We will no longer submit to rules designed to exploit us and propose to free ourselves by developing Black economic and political power.

"Programs allegedly designed to help us have failed. One revealing statistic indicates that, despite emphasis on young people between 16 and 20, the unemployment rate of Black youth has increased (the only result has been minimal improvement for non-Black youth).

	June 1965	June 1966	June 1967
Black	25%	26%	27%
Non-Black	17.5%		13.6%



"You have asked us how the Church can best place its resources, financial and human, at the service of the people in the cities and by what criteria it can enter into partnership with indigenous organizations. Historically, the Church has not been a viable force in movements for basic social change. Quite the contrary, its history has been a reactionary one. If you wish to begin to concern yourselves with present reality we recommend the following minimum action:

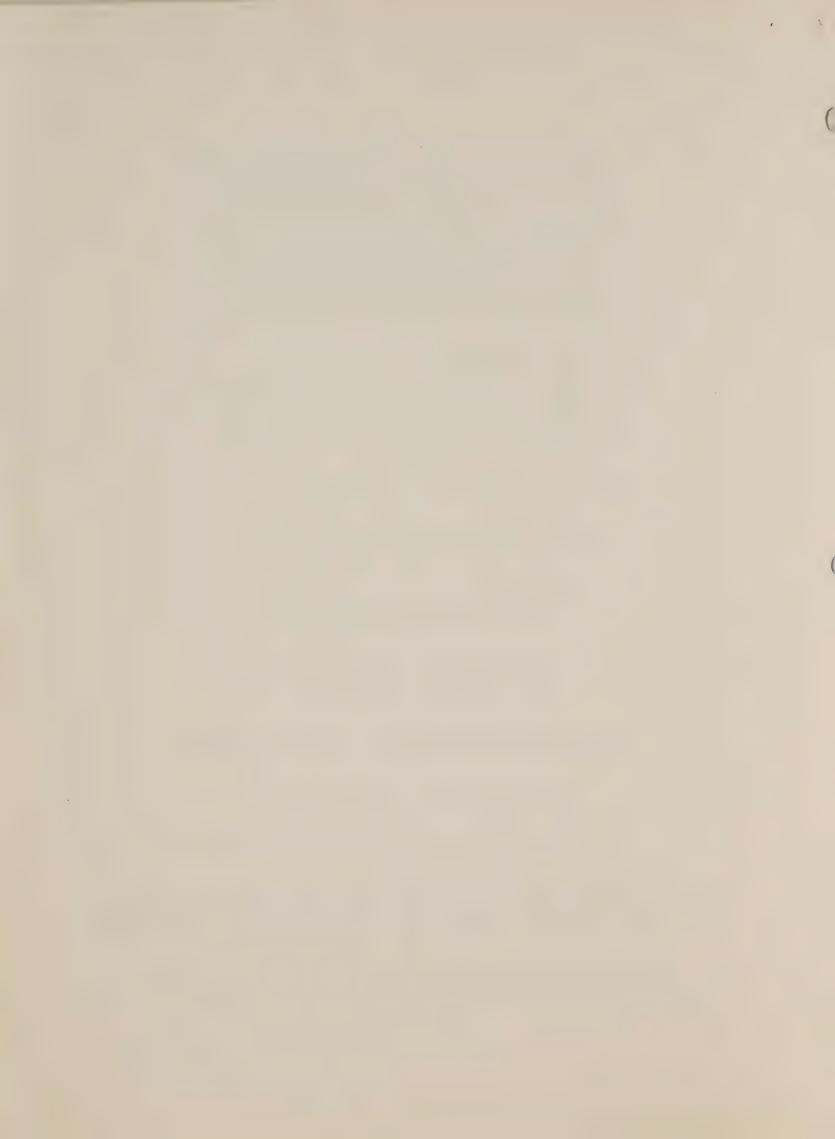
- 1. Reform yourselves. Until the Church is purged of the crime of racism by respecting Blacks within its membership and by exercising its economic and political power to declare non-compliance with oppression we cannot take you seriously.
- 2. Proclaim support of Black Power by:
  - a. Committing, without strings, substantial money to Black People for developing viable power bases.
  - b. Capitalize economic development in the ghettoes (e.g. cooperatives, credit unions, housing corporations).
  - c. Provide persons with special skills to serve indigenous organizations (e.g. legal, training, research).

"The only criteria for groups availaing themselves of these resources should be:

- 1. A demonstrable base of Black People.
- 2. Intent, through a program controlled by Blacks, to develop economic and political power with-out resort to violence."

My advisors and those whom they represent, Churchmen in our own land and abroad want to know where we stand and to see our position clearly manifested in deeds.

The strength and integrity of this Church's response will depend not so much on the action of its official



bodies as on the degree to which each one of us lives out our understanding of the crisis.

The agonized cry of every one of our brothers comes to us as the call of our Lord Jesus Christ. It is He who sends us as servants into the midst of all of His suffering people, to listen, to learn His will and to act.

This vocation makes serious demands on the use of our personal resources, on the budget of every congregation, every diocese and the Convention itself. The most costly demand of all is that we surrender pride in our own plans and programs and go to the poor, the alienated and the outcast, making ourselves and our resources available to them in ways that they themselves see as helpful.

All of our priorities, personal and corporate, must be measured against the reality of the present and continually reordered.

I hope that the General Convention will call us to take a strong position so that together we may demonstrate that we do indeed stand with the dispossessed and the alienated, sharing their pain and their agony.

Whatever we do together in Seattle will be of no significance unless each member of the Convention and of the Triennial meeting, each member of every congregation also finds himself in the crisis and shapeshis own response.

For my part, I shall continue to visit ghetto people, trying to hear and know them and to side with them in their quest for freedom. I am directing the officers of the Executive Council to be guided by this understanding of our common task.

I recommend to the Executive Council a program which I hope will be considered in utmost seriousness and made your own. In brief it proposes that the Council:

1. Bring Black People into decision-making roles.



- 2. Use its political and economic power to support justice and self-determination for all men and seek to influence others to do the same.
- 3. Make available skilled personnel assistance and at least one million dollars a year during the next triennium to enable organizations of Black People, in programs under their control, to gain economic and political power.
- 4. Administer these efforts through coalitions with other churches and agencies for the purpose of eliciting similar efforts from other groups.
- 5. Approve a reordering of the priority ratings in the proposed General Church Program as a part of our response to the national crisis.

I am not concerned alone with the problems faced by Black Americans - or by the poor. What is at stake is the very life of our society, the rebuilding of our communities as centers in which persons and families are fulfilled - not crippled. I am convinced that the quality of what we do is the first step in our response to wider issues. God is calling us now through this crisis. I will give it my first attention and commitment. I invite the Church to join me in this resolve.



November 24,1967

#### Memorandum:

11%

To: Mr. Leon Modeste

From: Julius W. Hobson 300 M Street S.W. Apt. N-510 Washington, D.C.

Subject: Criteria for Emergency Race Grant

Pursuant to our telephone conversation of November 22, the emergency items in the proposed budget are as follows.

1. Existing indebtedness

\$ 9000

2. Legal fees Total

\$ 10,000

We would appreciate your consideration of all or a part of these items. The existing debt represents signed notes and borrowed money which we acquired in the course of winning the Hobson v. Hansen case. Our creditors are pressing.

The second item represents past and present need for money to continue the fight to maintain and implement the Decision. We are indourt at the present time — see the enclosed clippings in the submitted long run proposal.



November 19, 1967

### Supplementary Memorandum

To: The Rev. Quinland Gordon

Associate Secretary

Executive Council of the Episcopal Church

815 Second Avenue New York, N.Y.

From: Julius W. Hobson

300 M Street S.W. Washington, D.C.

Subject: Criteria for Emergency Race Grant

The proposed grant for a school surveillance project has two distinct aims. The first, to provide funds for legal and statistical reserach in order to continue and complete the Hobson v. Hansen civil action, is urgently needed. Plaintiff Hobson, his starf and lawyers are heavily in debt from their two-year logal fight, now entering the costly appeal stage. In addition, defendants have initiated several new court actions aimed at amending the five-month-old Wright decision. The District of Columbia community has contributed scarcely enough funds to meet the court costs of these new actions, not to mention legal and research services.

It is essential that plaintiff Hobson be enable to continue the legal fight against defendant attempts to water down this landmark decision. (Up to now, Mr. Hobson and his staff have undertaken all fund-raising efforts to meet the mounting legal costs. This was a difficult task to perform effectively with the enermous responsibility of statistical research and legal efforts as their primary concern, and their efforts produced insufficient financial support. Efforts to recruit several prominent citizens to assume responsibility for fund-raising have failed.)

The second aim of the proposed grant is to establish an office and staff to police the Wright decision and to maintain surveillance over the official conduct of the D.C. School Board, administration, principals and teaching staff.

Such an office is much needed and would serve uniquely for three reasons:

1. No other community group is fulfilling this role.

2. No other group has a more intimate knowledge of how the D.C. public schools operate, nor is any other group as familiar with the Wright decision and the action necessary to its full implementation.

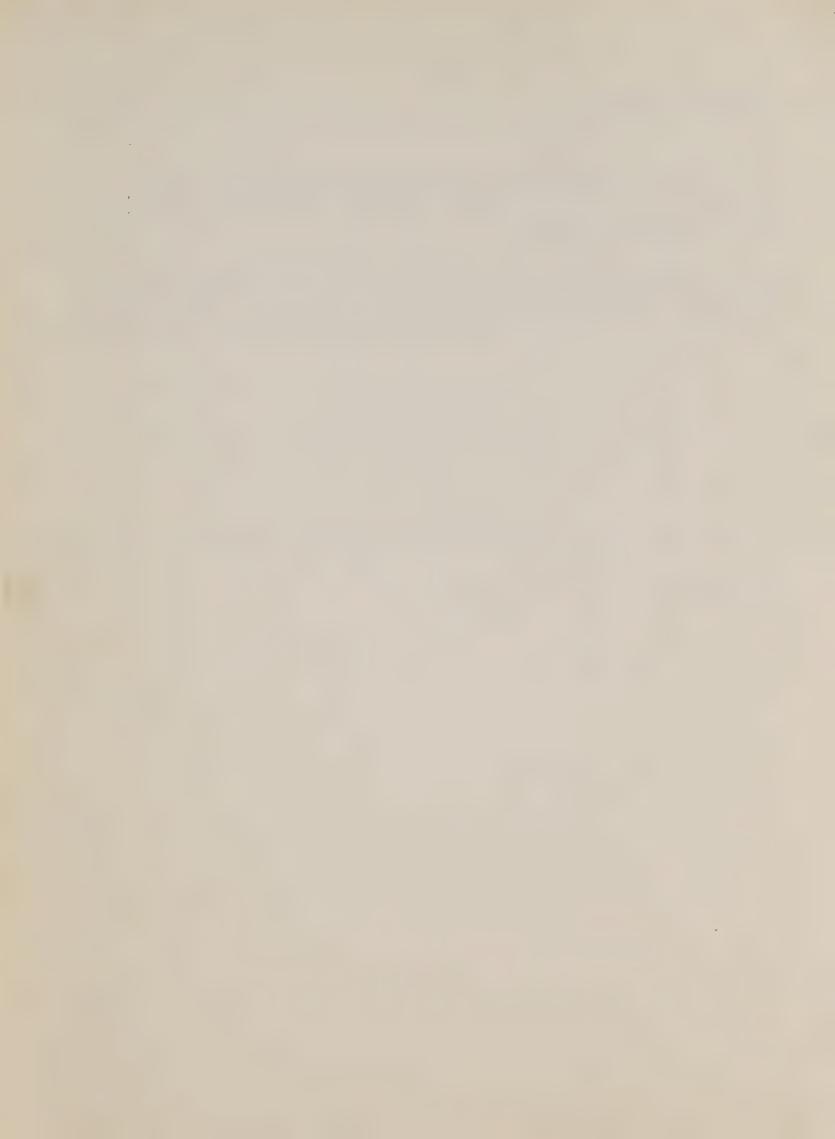
3. The U.S. Department of Justice has failed to enter the case as invited by Judge Wright which is unprecedented, thus leaving this new federal law to be policed by the plaintiffs.



The proposed grant thus will enable the Washington community to survey its schools in order to assure enforcement of Judge J. Skelly &x Wright's decision of June 19, 1967 in the case of Hobson v. Hansen.

Such surveillance is necessary to assure poor children, black and white, the quality education heretofore denied them. The grant will strengthen the local public school system but also has broad ramifications for public education throughout the nation.

Attachments



### HOBSON v. HANSEN ACCOUNT

I.	Disbursements - December 1965 through June 1967	\$11,21	
	A. Legal Attorneys' fees 1/ Attorneys' expenses Court costs	\$11,112	
	B. Statistical and legal research services $\frac{2}{}$	7,300	
	C. Other costs Telephone charges Office equipment rental Supplies Duplicating Promotion and fund-raising	1,343	
	TOTAL	\$19,755	
	D. Supreme Court appeal on first cause of action Duplicating costs 3/ Attorneys' fees 4/	1,970	
	TOTAL	\$21,725	
II.	Receipts - contributions		
	A. Partial list of organizations and churches	\$ 4,269	
	Young Democratic Club of D.C. Washington Education and Legal Defense Fund (WELD) Temple Sinai Hospitality House Washington Teachers Union - American Federation of Teachers The Potomac Association of the United Church of Christ Lincoln Temple United Church of Christ First Congregational United Church of Christ Woodridge Civic Association All Souls Church Americans for Democratic Action		
	B. Fund-raising events		
	July 1966 - Rev. William A. Wendt and Rev. Philip Newell, chairmen December 1966 - The Committee for Community Action in Public Education (CCAPE) - Rev. Channing Phillips,	\$ 875	
	chairman	\$ 552	
	C. Individual contributors  TOTAL RECEIPTS	\$ 6,118 \$11,814	
III.	Balance - total indebtedness of plaintiffs - with exception of footnoted items - Disbursements - \$21,725  Receipts 11,814  \$ 9,911	\$ 9,911	
IV.	Estimated cost of an appeal through the Supreme Court	\$25,000	

<sup>1/</sup> Partial payment. Complete bills have not been submitted. Total figure represents monies actually disbursed.

2/ Services and time loaned pending receipts from contributions.

4/ Estimated. Attorneys have not submitted bill.

<sup>3/</sup> Plaintiffs filed a jurisdictional statement in forma pauperis permitting them to submit mimeographed rather than the costly printed briefs normally submitted, and waiving the \$100 filing fee. Total cost: \$470.







WILLIAM H. SIMONS, President 1917 Randolph Street, N.E. 526-4869

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### THE WASHINGTON TEACHERS' UNION

'1126 16th STREET, N. W. WASHINGTON, D. C. 20036

June 10, 1968



The Right Reverend John Hine
Presiding Bishop
Episcopal Church of the United States
New York, N. Y.

Dear Bishop Hine:

The Washington Teachers' Union has been involved from the outset in the case of Hobson vs. Hansen et al. The principles which were raised in the case had been presented by the Union to the Board of Education on many occasions before the suit was filed. The Union supported the case through financial contributions. The Union entered the case as an Amicus on behalf of the Plaintiffs. Upon recommendation the American Federation of Teachers entered the case as an amicus also.

The Union feels that the proposal to establish the Washington Institute for Quality Education which has been submitted to you is a sound one and would urge that you give it your serious consideration. It is hoped that you will deem it worthy of support.

Sincerely,

William H. Simons

President

WHS/ww opeiu#2af1cio

## DIOCESE OF WASHINGTON



MOUNT SAINT ALBAN • WASHINGTON, D. C. 20016
(202) 537-0920

THE RIGHT REVEREND WILLIAM F. CREIGHTON BISHOP OF WASHINGTON

May 7, 1968

Dear Henri:

Thanks for your letter. The information has been communicated to New York by telephone and I will confirm your recommendations by letter. Leon Modeste's secretary informed me on Friday that the Institute for Quality Education was not recommended by their experts who had studied it. If this is the case and they have not approved it there is no point in your giving it further consideration.

Faithfully yours,

William F. Creighton Bishop of Washington

The Reverend Henri A. Stines 5073 East Capitol Street Washington, D.C. 20019

WFC:etg

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THE NATIONAL COUNCIL

Episcopal Church Center, 815 Second Avenue, New York 17, N. Y. . TN 7-8400

and also in the East Harlem Block School in New York City. Both of these are broadly based in the ghetto community. The grant was viewed by the stoff as qualifying as an emergency situation.

It may be that there would be controversy with regard to any and all aspects of such justification and it may be that the methodology of Julius Hobson is so abrasive that it fragments opinion sharply and raises the emotional content of deliberations about his actions to a very high level. Dealing with occasions and people in such areas of possible conflict requires that this be considered and dealt with. I am not sure that I gave this sufficient consideration in approaching this particular grant.

The damaging point, even above matters of disagreement in other areas, is the fact that I failed to consult you in considering and eventually making this grant. This is indeed a disastrous error on my part and one for which I apologize. Apologies will not undo the harm which my have been done in volution to the confidence some of your people difficially and personally have in this office to administer effectively the large responsibilities that reside here, and I can't bloom them for this in light of my failure in this instance. Your point of view and your knowledge of the local situation may indeed have influenced a modification in the eventual action which I took. The least I can say at this stage is that this error will not be repeated on my part. Any administrative procedure which inhibits a participation by the bishop of a discase or his designated surrogates in connection with grants from this office, which obviously affect relationships in that diocese, could hardly be designated as other than inept and short-sighted.

I appreciate your communications concerning this matter and I trust that what has been learned from it by me will be beneficial to any part or all of any other program operative in this consitive and highly important area of human relations. You are privileged to use this letter in any way that might be helpful to you or to people in your diocese.

Faithfully yours,

John E. Hines PRESIDING BISHOP

JEH/ml

THE GENERAL CONVENTION of the Protestant Episcopal Church S67-8400

Episcopal Church Center, 815 Second Avenue, New York 17, N. Y.

THE SECRETARY

November 30, 1967

Mr. Julius Hobson 300 M Street, S.W., Apt N 510 Washington, D. C. 20024

Dear Mr. Hobson:

The General Convention of 1967 endorsed the proposals laid before it by the Executive Council and the Presiding Bishop in respect of the Crisis in American Life. Substantial funds, including close to \$2 million a year for grants, were appropriated in the General Church Program for the coming triennium.

In respect of grants, the Convention adopted the following criteria:

# A. Criteria for Grants for Urban-Crisis Program

THAT, in the execution of any and all grants contemplated by the "Crisis-in-American-Life-Program" of such General Church Program, the Executive Council, acting for and on behalf of The Episcopal Church, either alone or through coalition with other Churches or agencies approved by the Council, shall be responsible to The Episcopal Church, in accord with proper stewardship, for the following aspects of each such grant:

- (1) Initial appraisal of the purposes and ends sought to be obtained by the proposed grant-recipient;
- (2) Initial appraisal of the ability of the proposed grant-recipient to attain such purposes and ends;
- (3) Proper accounting by the grant-recipient for the proceeds of such grant and audit thereof in accord with customary procedures;
- (4) Evaluation of the administration and execution of the grant and of the progress towards the attainment of the purposes and ends sought thereby;
- (5) The programs contemplated by this Resolution (No. 6) shall be administered, implemented, and carried out without regard to race, creed, or ethnic origin;



March 11, 1968

Mr. Julius Hobson 300 M Street, S.W. Apt. N 510 Washington, D.C.

Dear Mr. Hobson:

On February 21 the Executive Council approved, in substantially the form recommended by the Interim Screening and Review Committee, the Charter and statement of Purposes and Criteria. Also approved, was the grant of \$700,000 to the Interreligious Foundation for Community Organization.

These significant actions bring closer the reality of placing resources under control of the poor to achieve self-determination. Please accept my personal thanks for the important part you played in the initial implementation of the General Convention Special Program.

Faithfully,

John E. Hines
PRESIDING BISHOP

JEH:sb



Episcopal Church Center, 815 Second Avenue, New York 17, N. Y. • TN 7-8400

December 21, 1967

The Rt. Rev. William F. Creighton Church House Mount Spint Alban Washington, D.C. 20016

Dear Bill:

I am indeed embarrassed that you and your diocesan family were embarrassed by the eight thousand dollar grant from special funds to Julius Hobson.

I don't think it will help much at the present time, but a summary of the criteria which govern the making of grants from that emergency fund is as fortous:

1. emergency designated related to

- short-range violence preventive beasures
- long-range attacks on causes of violence to provide hope for people in ghettoes

The Hobson grant was considered to qualify under the last category. The transmittal letter states the purpose as helping defrey "expenses of Hobson vs. Hensen Fund." The meterial supporting the application showed debts aggregating nine thousand dollars and legal expenses seven thousand dollars. In taking action on this grant I understood the purpose to be to assure that the appeal was not lost by default due to the plaintiff's inability to respond to it in court. The justification for this stance includes the fact that the problems of education are at the heart of the ghetto problem alongside of and inter-twined with other problems such as bousing, and while Julius Hobson cannot be said to be broad based in the community, povertheless his initiative in securing the decision is strategically critical in making available a potential instrument of power for otherwise voiceless black people.

A grant which might be comparable in its intent and justification was one called Project Moodus in Roxbury, Massachusetts,

# O REGORD G

The Rt. Rev. William F. Creighton Bishop of Washington Mount Saint Alban Washington, D. C. 20016

Dear Bishop Creighton

The Diocesan Advisory Committee on the General Convention Special Program met on May 1 at the Church House from 8:00 to 10:30 P.M. Members present were: Henri Stines, Malcolm Marshall, Roy MacNair, John Marshall, Maxine Boyd. Members absent were: William Beal, Charles Mahone, Alice Vetter.

Three proposals were considered by the Committee. Here is our report:

- 1) The Southeast Enrichment Center's proposal is an excellent one and should be highly recommended by the Diocese.
- 2) The proposal of the People's Organization of Montgomery County, in our opinion, fails to meet the guidelines stated by the General Convention Special Program. Therefore, it should not be recommended.
- The Committee was unable to reach a decision regarding the proposal of the Washington Institute for Quality Education. With your permission, we would be willing to put it on the agenda of our next meeting.

Respectfully yours

(The Rev.) Henri A. Stines



**EXECUTIVE COUNCIL** OF THE EPISCOPAL CHURCH 815 SECOND AVENUE, NEW YORK, N.Y. 10017 (212) 867-8400

April 8, 1968

Dear Mrs. Lower:

I am responsible for processing requests for funds under the General Convention Special Program, of which Mr. Leon Modeste is the Director.

I am sorry that we were not able to bring the WIQE proposal before the Screening and Review Committee at its first meeting. Among our required procedures are a field appraisal by a member of our staff or a consultant, and consultation with the bishop in whose jurisdiction a grant would be made.

I have turned your materials over to Mr. Barry Menuez, who will arrange for an appraisal.

The next meeting of the Screening and Review Committee will be May 6th.

Yours truly,

CLG/vms

Charles L. Glenn, Jr.
Administrator of Grants
GENERAL CONVENTION SPECIAL PROGRAM

Chul Clan

Mrs. Tina Lower 1531 - 31st Street, N. W. Washington, D. C. Mr. Julius Hobson Letter of November 30, 1967 Page 2

Otherwise, neither The Episcopal Church, nor the Executive Council or any officer or agency thereof, shall undertake to exercise any supervision or control whatsoever over any grant once made, or the administration and execution thereof by the recipient, or the ends and purposes sought to be attained thereby; <a href="Provided">Provided</a>, that none of these funds may be utilized for the benefit of, or in connection with, the activities of any individual or group which advocates the use of violence as a part of its program.

To implement the granting procedures, the appointment of a Screening and Review Committee appointed by the Presiding Bishop, was determined upon, and a Charter for the said Committee was adopted. A copy of the Charter is enclosed.

The Presiding Bishop has authorized me to ask you to be a member of the Screening and Review Committee during the interim period ending March 1, 1968. Further changes in the organization of the Executive Council will probably require adjustment in the structure and assignment of the Committee. About such adjustments, as they develop, you will be kept informed.

On behalf of the Executive Council and the Presiding Bishop, I express the earnest hope that you will accept your appointment, and that I may have word from you to that effect. A brief note will suffice.

Faithfully yours,

Charles M. quilbert

Rev. Canon Charles M. Guilbert
Secretary, The General Convention
and Executive Council

CMG: mmw

Enc.

May one Deas Julius, A San leller! Plank you for comme, last evening. i had been raging for a year at the Sound of your name. 10 have your position spelled out by you and not Jam. boyant reporters was au environs help. I



EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH 815 SECOND AVENUE, NEW YORK, N.Y. 10017 (212) 867-8400

### GENERAL CONVENTION SPECIAL PROGRAM

### **Guidelines** for Applicants

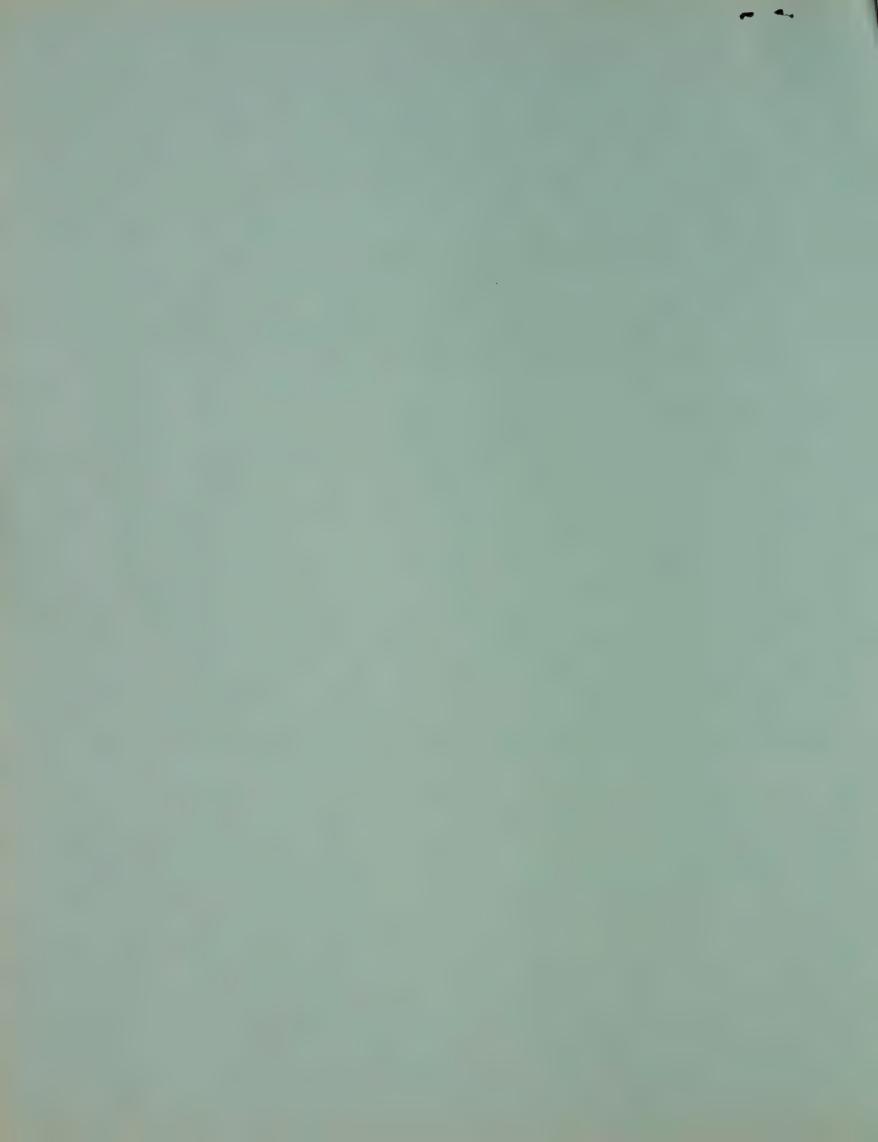
### I. Purposes:

The applications shall fall into one or more of these three categories:

- A. Community self-determination on national, metropolitan and neighborhood levels (urban, suburban and rural) for social, political or economic power, including basic research and planning to these ends.
  - B. Programs of service to the poor, designed and controlled by those to be served; including training and skills necessary to assure effective conduct of such programs.
  - C. Community leadership training and experience in areas of need identified by the applicants.

# II. Criteria:

- A. In conformity to the provisions of Resolution #6, General Convention:
  - 1. The purposes and ends sought to be obtained by the proposed program falls within one or more of the <u>Purposes</u> enumerated above.
  - 2. The proposed program is based upon the fundamental principle of assisting the poor to organize themselves so that they may stand on their own two feet and have a full share in determining their own destiny.
  - 3. The proposed program, by its terms, provides that it will be administered, implemented and carried out by the proposed grant recipient without regard to race, creed, or ethnic origin.



**4**.

4. The proposed program, by its terms, provides that none of the funds received by the proposed grant recipient will be utilized for the benefit of, or in connection with, the activities of any individual or group, including the recipient, which advocates the use of violence as a part of its program.



The proposed program, by its terms, provides that neither the Episcopal Church, nor its Executive Council nor any officer or agency thereof, shall exercise any supervision or control whatsoever over:

- a. The proposed grant, once it has been made, or
- b. The administration and execution thereof by the recipient, or
- c. ends and purposes sought to be obtained thereby.



The proposed program, by its terms, provides for at least semi-annual financial accounting and reporting by the proposed grant recipient in accordance with customary accounting procedures.

7. The proposed program, by its terms, provides for at least annual evaluation of:



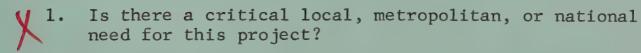
the administration and execution of the proposed program, and

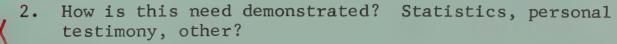
the progress of such program towards the attainment of the purposes and ends sought thereby.



8. The Screening and Review Committee of the Executive Council shall determine, as a part of its initial appraisal of the proposed program, that the proposed grant recipient is reasonably able to attain the purposes and ends sought thereby.

# B. Need:

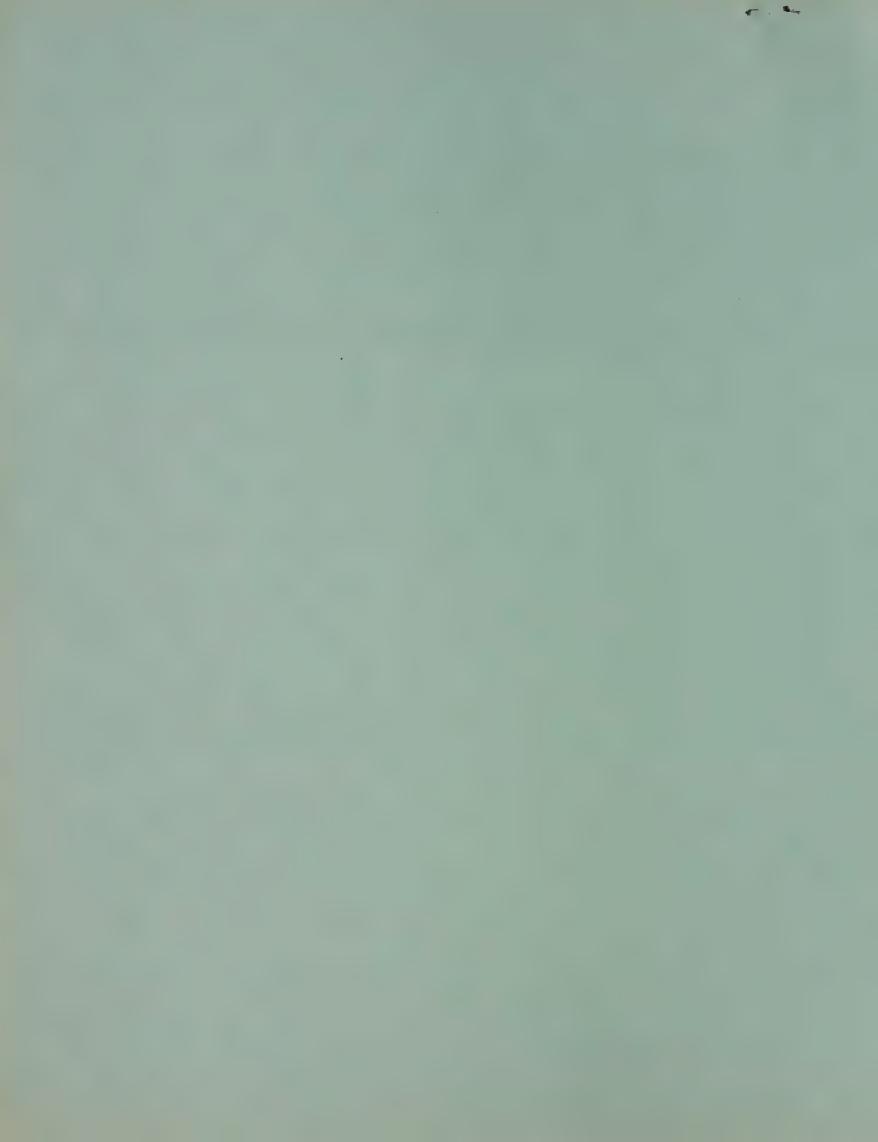




# C. Feasibility:



1. Do the stated purposes, objectives and timetable represent a coherent, reasonable plan?



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2. Will this project have a wide range of impact on society?

3. Is there a high degree of readiness for the project? (Actors, sponsor, system)

4. Can the project accomplish its goals without an unhealthy dependence on other agencies?

- 5. Is the project non-paternalistic?
- 6. Will the project stimulate new self understanding of and visions for the people?
- 7. Does the proposal promise increased self-determination for poor people?

### D. Use of Resources:

- 1. Is the budget realistic?
- 2. Are there budget projections for eventual self-support?
- 3. Will this project generate other sources of funding if the GCSP supports it?
- 4. Are the required trained personnel available and ready?
- 5. Is there a reasonable plan for human resource development?
- 6. Is there maximum utilization of local resources, human and financial?

# E. Local Support:

- 1. Who wants this project?
- 2. Can the proponents demonstrate a significant base of support for initiating or continuing this project?
- 3. Have the constituency participated in the planning and designing of this application or is it just the work of professionals?
- 4. What is overall relationship between this project and the members of the neighborhood or community?





EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH 815 SECOND AVENUE, NEW YORK, N.Y. 10017 (212) 867-8400 November 1, 1967

Mr. Julius Hobson 300 M Street, SW Washington, D.C.

Dear Julius:

Your memo to the Presiding Bishop, dated October 20, 1967, has reached my desk for the necessary processing. In reading your statement to the Presiding Bishop, I note that you referred to your request as "urgent and immediate". I agree with this description and hope we can complete the necessary preliminaties and sent you a quick answer.

I do not think it is necessary for you to undertake the expense with your lawyer and Mrss Saltonstall to come to New York for a conference. However, if you insist that this be done, we will certainly make all the necessary arrangements.

Your statement to the Presiding Bishop answers some of our criteria requirements, but it would be very helpful to us if you would add a supplementary proposal to your memo that would strengthen the points I have checked on the attached sheet. We will also need from you the exact amount of money requested. If you will send me this needed information, and your request in terms of dollars and cents along with a projected budget, then we will be in business. As you said to Leon, "Maybe our names will be recorded in Valhalla, the Hall of Odin." (Whatever that we will be recorded)

I will be in Washington on November 17th for a meeting and plan to stay on over the Thanksgiving holiday. Maybe there will be some time during those days when we can arrange an hour or two to talk together. Myrtle will be with me and we will be staying with our daughter -- telephone 584-8779.

As ever,

The Rev. Quinland R. Gordon

Associate Secretary



**EXECUTIVE COUNCIL** OF THE EPISCOPAL CHURCH 815 SECOND AVENUE, NEW YORK, N.Y. 10017 (212) 867-8400

27 October 1967

Mr. Julius Hobson 300 M Street, S.W., Apt. N510 Washington, D.C. 20024

Dear Julius:

This is just a short note of thanks for your very helpful article. Without question it has helped to make this issue one of the best.

We do have additional copies and at your request they can be shipped to you for local distribution. The cost would be 10¢ per copy or where this is not possible a donation will be sufficient.

Again thank you for your help and co-operation.

With best wishes always,

(The Rev.) Quinland R. Gordon Associate Secretary

QRG:mm
Enclosure



October 25, 1967

Mr. Julius W. Hobson, Chairman, ACT 300 M Street, S.W. Washington, D.C.

Dear Mr. Hobson:

In the absence of Bishop Hines from the office for several days I am replying to your memorandum to him dated October 20th. I know Bishop Hines would be glad to talk with you and your colleagues if a mutually convenient date could be arranged. However, within the next two months he will be in three of our South American countries, Switzerland, Honolulu and Okinawa, not to mention our own West Coast! The fact is that I don't expect him to be in the office more than four or five days all told.

Therefore, since you said in your letter that you would be willing to talk with a member of our staff, I would suggest that you see Mrs. Muriel Webb, Acting Director of our Christian Social Relations Department, at this same address. In checking her calendar I find possibilities on November 6, 9, 15 and 17. If any of these dates would be possible for you I suggest you write to her directly.

I am taking the liberty of forwarding to Mrs. Webb the material you have sent to Bishop Hines.

With ever y good wish, I am

(Mrs.) Sincerely yours,

(Mrs.) Margaret Lockwood

Secretary to the Presiding Bishop



**EXECUTIVE COUNCIL** OF THE EPISCOPAL CHURCH 815 SECOND AVENUE, NEW YORK, N.Y. 10017 (212) 867-8400

September 22, 1967

Mr. Julius Hobson 300 M Street, S.W. Apt. N510 Washington, D.C. 20024

Dear Julius:

I am sending you a copy of the complete text of Bishop Hines' Opening Address to the 62nd General Convention. We are all most appreciative of your assistance and advice and look forward to a continued relationship as attempts are being made to bring about a change, we all feel is so essential.

I would appreciate any reactions you have to the Presiding Bishop's statement.

Sincerely yours,

Leon E. Modeste, ACSW Associate Secretary DIVISION OF COMMUNITY SERVICES

LEM: sb

Enc. 1



September 1, 1967

Mr. Julius Hobson 300 M Street, S.W. Apartment N-510 Washington, D.C. 20024

Dear Mr. Hobson:

This is just a brief note to express my sincere appreciation to you for attending the meeting on Tuesday, August 29th, 1967, here at the Episcopal Church Center. Your contributions were most helpful and have given me new insight and direction for the challenging program that is now being projected for the Episcopal Church and its mission to the crisis in our cities.

I am enclosing herewith a copy of the report from our meeting.

With every good wish, I am

Faithfully yours,

John E. Hines PRESIDING BISHOP

**Enclosure** 



THE RIGHT REVEREND JOHN E. HINES PRESIDING BISHOP, EPISCOPAL CHURCH

815 SECOND AVENUE NEW YORK, N.Y. 10017

September 5, 1967

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Mr. Julius Hobson 300 M. Street, S.W. Washington, D.C.

20024

Dear Mr. Hobson:

You have already received word of my thanks to you for coming to our meeting last Tuesday but I just wanted you to know that I appreciated also your helpfulness at the meeting on Wednesday. The free exchange of ideas and suggestions will be of considerable help to us as we go about trying to formulate the projected program for the Episcopal Church in the forthcoming years.

All of us are indebted to you for taking the time to come to this meeting.

With every good wish, I am

Faithfully yours,

John E. Hines PRESIDING BISHOP

JEH/ml





#### IFCO - STATUS REPORT

# JANUARY, 1968

## GENERAL STATEMENT:

The development of IFCO generally and the refinement of the concept underlying that development are reflected in the following statement, which was included in the director's report at our December, 1967 Board meeting:

"IFCO is an historically unique concept of interfaith involvement in the world. It's conceptualization and organization break through bureaucratic and social tradition to offer renewed hope in the struggle for voice and power for America's poor. Among its unique features are:

(1) it is the first national interfaith structure which seeks to incorporate major white establishment, major black establishment, and black-brown militant ideology representatives in a cooperative egalitarian venture to gain empowerment and self-determination for urban and rural ghettoes of America.

(2) Thus, it is the first and only national interfaith structure committed exclusively to human, material and financial support of mass-based, social-action community

The idea of citizen participation is concretely reflected in IFCO by inclusion in policy-making of bona-fide spokesmen from ghetto organizations. Those who are generally considered clients or consumers of help are managers of national level policy through IFCO."

# PROGRESS TOWARDS INDIGENOUS MEMBERSHIP ON IFCO BOARD

The December Board meeting recorded significant progress toward indigenous Board membership. Black ghetto representatives from Los Angeles, Houston, North Carolina, Milwaukee, and Detroit attended the meeting. There was concensus among these representatives and IFCO Board members that ghetto representation is vital. A result of this meeting is that several ghetto groups indicated their intent to become sponsoring members of IFCO.

# PRESENT IFCO PRIORITIES

Training in three areas has been given priority for IFCO consideration in funding procedures:

- 1. training of staff
- 2. indigenous leadership
- 3. supportive allies.

The crucial need for staff leadership in community organization efforts suggests that for the immediate future IFCO must encourage and enable training in these three areas.

Presently we are involved in negotiations with or cooperation in the following training projects;



1. TFCO-CCAP Northeast Area Training Workshop (N.Y., N.J., Mass., Conn.)

2. An Ohio Training Project

3. The Garfield Organization Training Project

4. The National Training Institute

5. The Marquette University C.O. Training Project

Any training project must of necessity be intimately related to an active C.O. effort.

Second priority has been given to funding community organization efforts which meet the following criteria:

- 1. IFCO will support community organization efforts which have active training components:
  - a. indigenous leadership
  - b. lay orientation
  - c. professional staff
- 2. IFCO will support C.O. efforts in potential "crisis" areas. (Any community that does not have a strong citizens' organization is disfranchised and thereby potentially a crisis area.)
- 3. IFCO will support C.O. efforts that have a strong base of indigenous support.
- 4. IFCO will support C.O. efforts that have a plan for achieving self-support.
- 5. IFCO will support C.O. efforts which will serve to strengthen or develop ecumenical support.
- 6. IFCO will support C.O. efforts that have exhausted local resources to raise the necessary developmental funds.
- 7. IFCO will support C.O. efforts which have evidence of an evaluation component, and where there is an openness for an independent evaluation process.

These criteria should be viewed as essential elements in the Foundation's basic purposes:

- to coordinate religious groups' involvement in community organization,

- to develop additional resources for community organization efforts,

- to provide training opportunities and programs,

- to add to the body of community organization knowledge through research and study,
- to fund community organization projects.



#### IFCO - STATUS REPORT - 2

### JANUARY, 1968

#### GENERAL STATEMENT

The development of IFCO generally and the refinement of the concept underlying that development are reflected in the following statement, which was included in the director's report at our December, 1967 Board meeting:

"IFCO is an historically unique concept of interfaith involvement in the world. It's conceptualization and organization break through bureaucratic and social tradition to offer renewed hope in the struggle for voice and power for America's poor. Among its unique features are:

(1) it is the first national interfaith structure which seeks to incorporate major white establishment, major black establishment, and black-brown militant ideology representatives in a cooperative egalitarian venture to gain empowerment and self-determination for urban and rural ghettoes of America.

(2) Thus, it is the first and only national interfaith structure committed exclusively to human, material and financial support of mass-based, social-action community organization.

The idea of citizen participation is concretely reflected in IFCO by inclusion in policy-making of bona-fide spokesmen from ghetto organizations. Those who are generally considered clients or consumers of help are managers of national level policy through IFCO."

## PROGRESS TOWARDS INDIGENOUS MEMBERSHIP ON IFCO BOARD

The December Board meeting recorded significant progress toward indigenous Board membership. Black ghetto representatives from Los Angeles, Houston, North Carolina, Milwaukee, and Detroit attended the meeting. There was concensus among these representatives and IFCO Board members that ghetto representation is vital. A result of this meeting is that several ghetto groups indicated their intent to become sponsoring members of IFCO.

#### PRESENT IFCO PRIORITIES

Training in three areas has been given priority for IFCO consideration in funding procedures:

- 1. training of staff
- 2. indigenous leadership
- 3. supportive allies.

The crucial need for staff leadership in community organization efforts suggests that for the immediate future IFCO must encourage and enable training in these three areas.

Presently we are involved in negotiations with or cooperation in the following training projects;



1. IFCO-CCAP Northeast Area Training Workshop (N.Y., N.J., Mass., Conn.)

2. An Ohio Training Project

3. The Garfield Organization Training Project

4. The National Training Institute

5. The Marquette University C.O. Training Project

Any training project must of necessity be intimately related to an active C.O. effort.

Second priority has been given to funding community organization efforts which meet the following criteria:

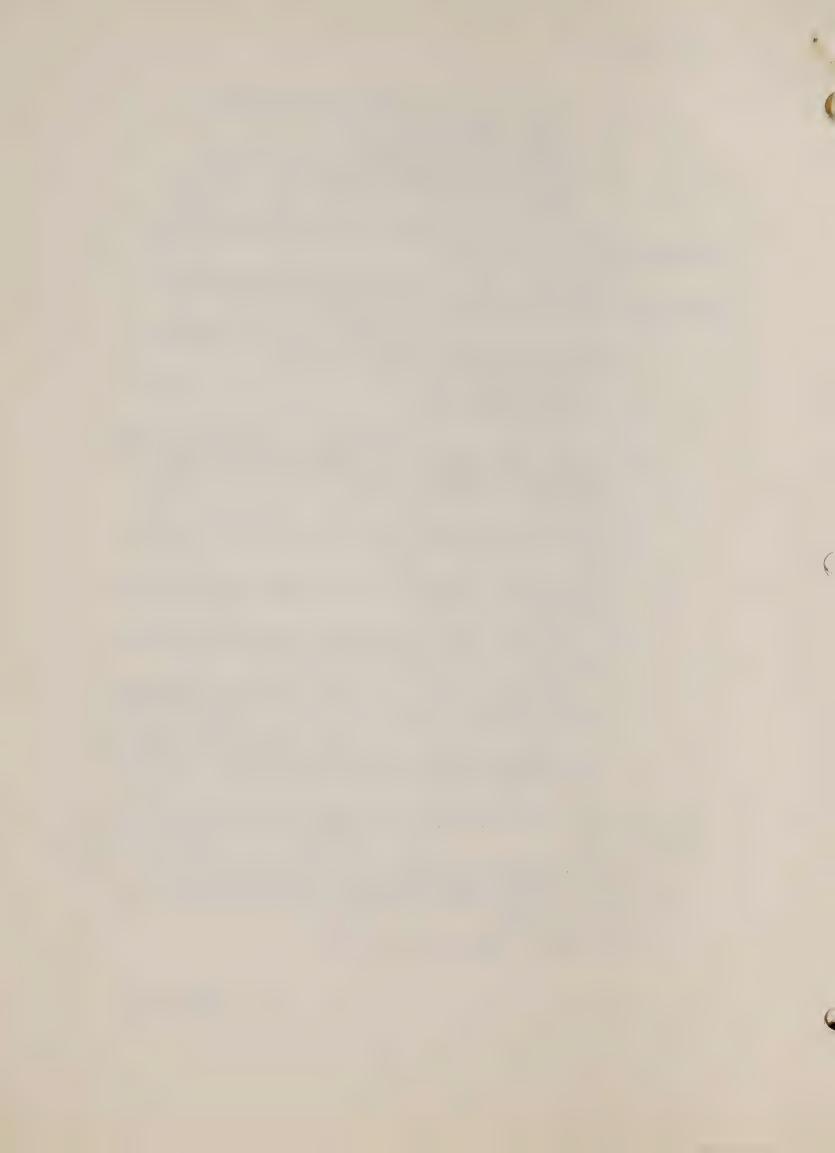
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- 5. IFCO will support C.O. efforts which will serve to strengthen or develop ecumenical support.
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- 7. IFCO will support C.O. efforts which have evidence of an evaluation component, and where there is an openness for an independent evaluation process.

These criteria should be viewed as essential elements in the Foundation's basic purposes:

- to coordinate religious groups' involvement in community organization,
- to develop additional resources for community organization efforts,

- to provide training opportunities and programs,

- to add to the body of community organization knowledge through research and study,
- to fund community organization projects.



# MEMORANDUM

TO: The Interim Screening and Review Committee

FROM: Leon E. Moderce

SUBJECT: February 12, 1968 Mouting

# AGENDA

- 1. The Interim Scroening and Review Committee will meet in the Fifth Floor of the Episcopel Church Center from 10:00 a.m. to 4:00 p.m. Monday, February 12, 1963.
- 2. Necessary domesents for issues to be discussed and enclosed are:
  - a. Draft of the Charter for the Screening and Review Committee with priorities and criteria as approved at the last meeting. The Charter draft is being review by Commel: or the Executive Commel.
  - b. Information regarding IFCO.
- 3. Staff probably will have a small number of proposals to recommend for approval.



# CHARTER FOR THE SCREENING AND REVIEW COMMITTEE GENERAL CONVENTION SPECIAL PROGRAM

## I. PURPOSE

The Screening and Review Committee is designated as an agency of the Executive Council to exercise the responsibility of approving grants to be made under the General Convention Special Program for the purpose of assisting the poor to develop political and economic power.

It is the responsibility of the Screening and Review Committee to adhere to priorities and criteria established by the Executive Council for such grants to assure compliance with Resolution #6 of the Joint Committee on Program and Budget, to make approval of grants and to transmit approved proposals to the Executive Council for certification for funding. Not less than \$35,000 per year shall be designated for emergency grants to dioceses in time of crises to be disbursed at the discretion of the Presiding Bishop. The Executive Council may designate other funds for emergency grants and to enable the Episcopal Church to encourage formation of and participate in coalitions at local, regional and national levels. These funds also shall be disbursed at the discretion of the Presiding Bishop.

# II. MEMBERSHIP

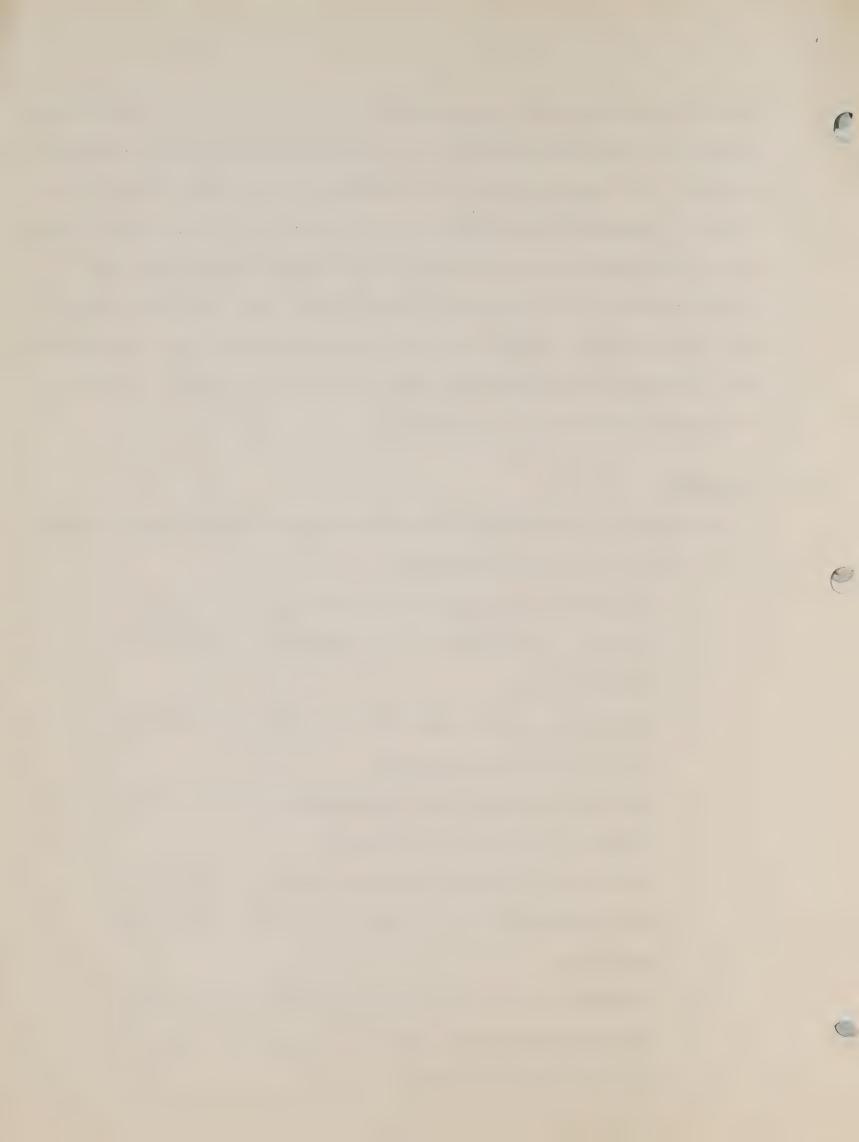
The Screening and Review Committee shall consist of the Presiding Bishop, or his deputy, as chairman; two nominees of the Executive Council; two nominees of the General Division of Women's Work; two nominees of the Union of Black Clergy and Laymen of the Episcopal



Church and seven persons representative of the poor. Due regard shall be given in the total membership to ethnic and geographical comprehensiveness. All members shall be elected by the Executive Council from slates of nominees presented by the aforementioned groups; such slates are not to exceed twice the number to be chosen, except that the Presiding Bishop will nominate a slate of not more than fourteen persons representative of the poor, of whom he may designate a preferred list. Members of the Committee shall serve for one year, and may be re-elected by the Executive Council.

# III. PROCEDURES

- A. The staff of the General Convention Special Program shall process all grant proposals including:
  - Screening in accordance with the priorities, and criteria established by the Executive Council and attached hereto;
  - 2. Conducting on-site appraisals to determine the feasibility of proposed programs;
  - 3. Assuring compliance with Resolution #6 of the Joint Committee on Program and Budget;
  - 4. Consulting with the Diocesan(s) with jurisdiction in the locality of the proposal or with his designated surrogate;
  - 5. Transmitting to the Screening and Review Committee, with recommendations, those proposals which meet the priorities and criteria.



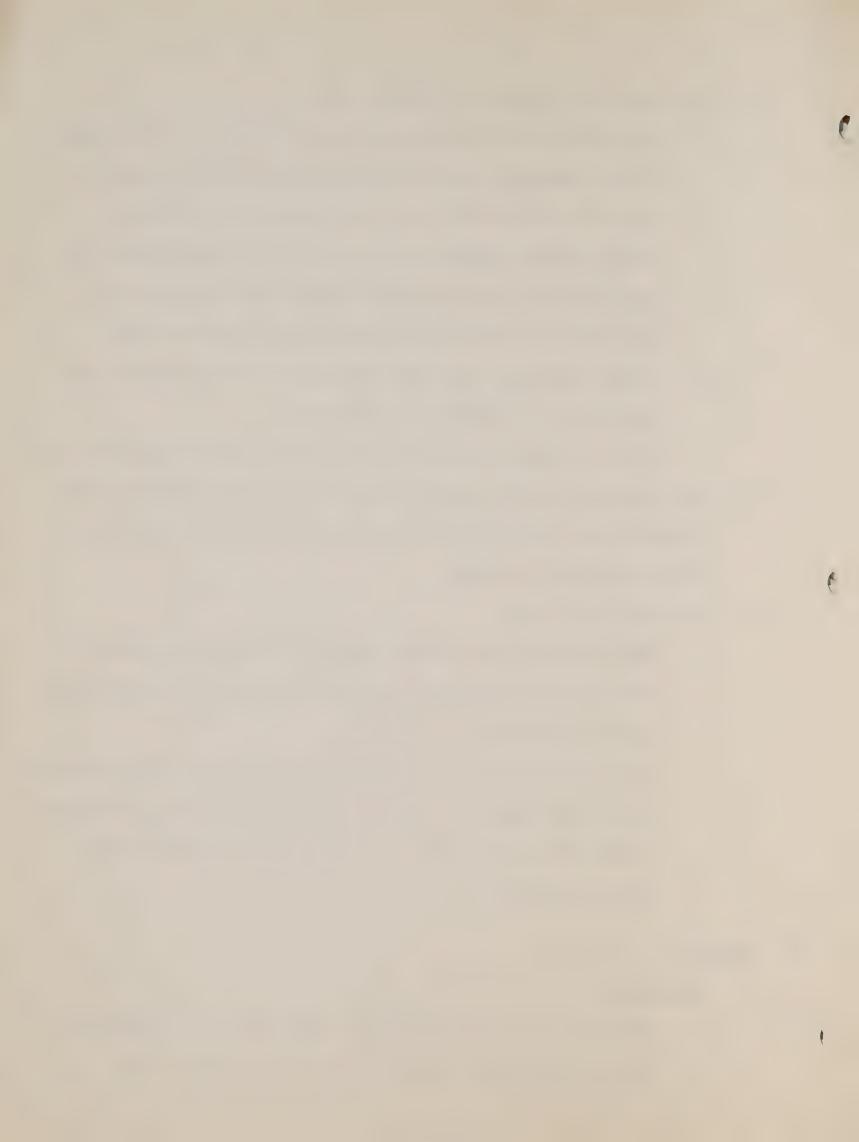
- B. The Screening and Review Committee shall:
  - 1. Give endorsement to proposals and transmit its selections to the Executive Council (or to the Presiding Bishop in cases set forth below) for certification for funding.

    Actions which require certification for funding shall be transmitted to the Executive Council not later than one week prior to meetings at which action is requested.
  - 2. Notify Bishops, Provincial Executive Council members and applicants of approval of proposals.
  - 3. Consider appeals by applications from staff recommendations.
- C. The Executive Council shall receive the recommendations of the Screening and Review Committee and (except as set forth below) certify them for funding.
- D. The Presiding Bishop:
  - 1. Shall approve and certify funding of emergency grants as authorized by Executive Council and grants for encouraging or participating in coalitions.
  - 2. May certify funding of approved projects upon recommendation of the Screening and Review Committee when delay necessary to gain Executive Council action would endanger a high priority project.

# IV. REPORTING

# A. To Bishops

1. Bishops having jurisdiction in the locality of proposals shall be notified immediately of all actions of the



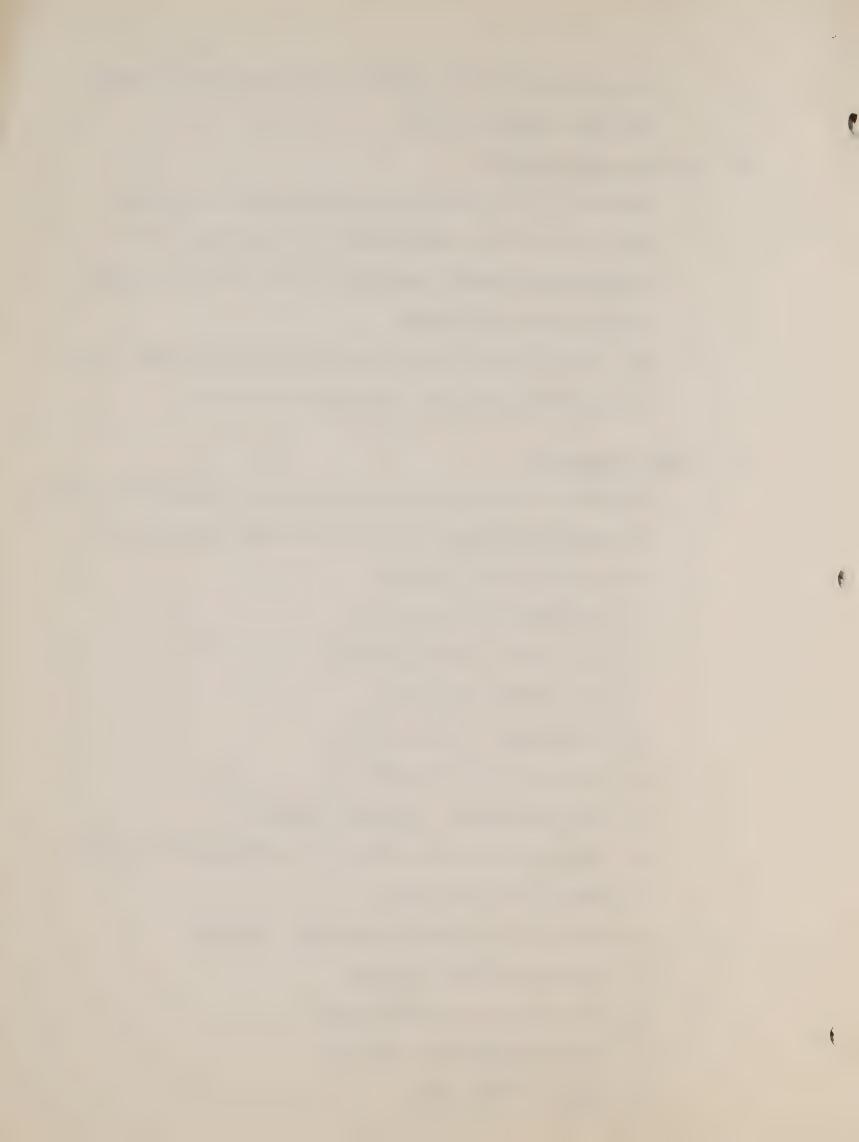
Screening and Review Committee, the Executive Council and the Presiding Bishop.

# B. To Executive Council

- 1. Members in the province where a proposal is located shall be notified immediately of all actions of the Screening and Review Committee, the Executive Council and the Presiding Bishop.
- 2. All members shall receive monthly a list of grants made in accordance with the foregoing provisions.

# C. Form of Reports

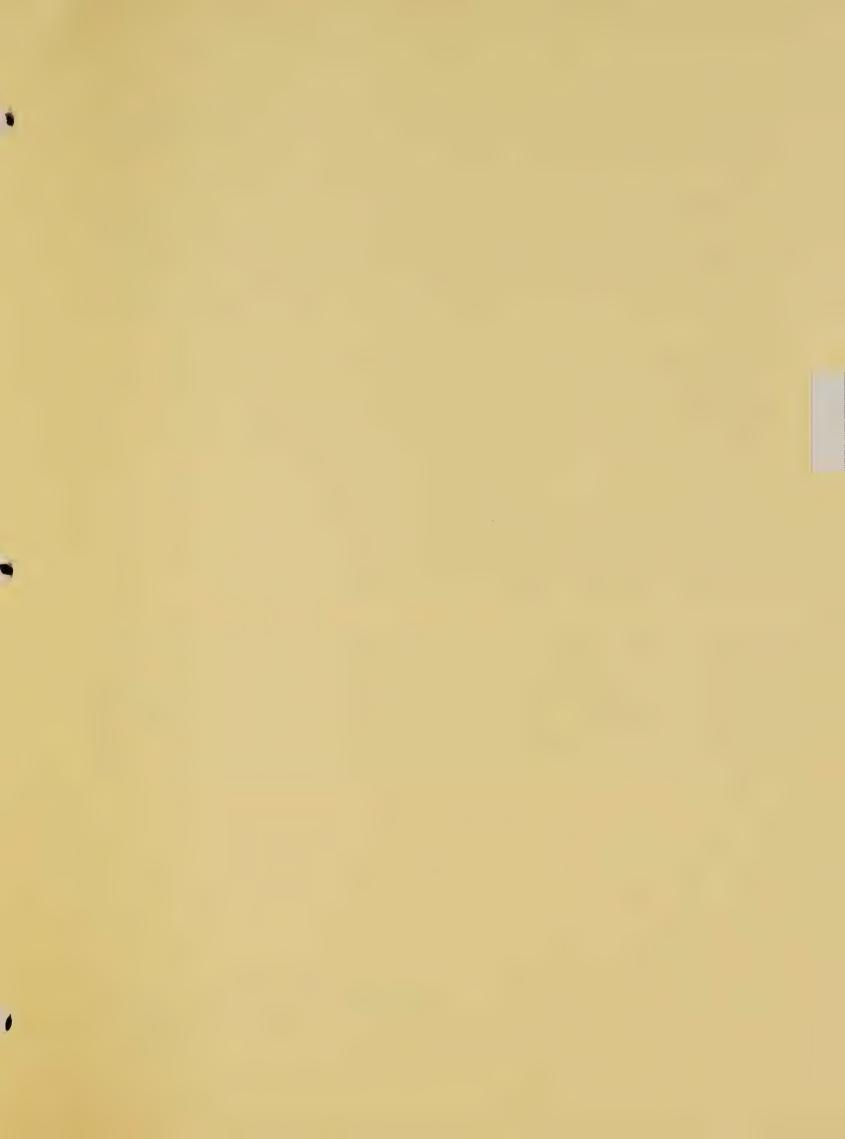
- 1. Reports of actions of the Screening and Review Committee, the Executive Council and the Presiding Bishop as set forth above shall include:
  - a. The name of the applicant
  - b. The location of the project
  - c. The category of grant
  - d. The purpose of the project
  - e. The amount of the grant
  - f. Other sources of financial support
  - g. Indication of the opinion of the Bishop(s) consulted
  - h. Reasons for the grant
- 2. Monthly lists of grants made shall include:
  - a. The name of the recipient
  - b. The location of the project
  - c. General purpose of the grant
  - d. Amount of the grant



# D. Publicity

- 1. It shall be a condition of all grants that there will be no general publicity until after the Diocesan(s) and provincial members of the Executive Council have been notified in accordance with the foregoing provisions.
- 2. Responsibility for publicity shall reside in the General Convention Special Program unit, working in conjunction with the Department of Communication.







\* RESOLUTION #6
Report of the Program and Budget Committee to General Convention

Resolved, the House of Bishops concurring, that in the execution of any and all grants contemplated by the "Crisis in American Life Program" of such General Church Program, the Executive Council acting for and on behalf of The Episcopal Church, either alone or through coalition with other churches or agencies approved by the Council, shall be responsible to The Episcopal Church, in accord with proper stewardship, for the following aspects of each such grant:

(1) Initial appraisal of the purposes and ends sought to be obtained by the proposed grant recipient;

(2) Initial appraisal of the ability of the proposed grant recipient to attain such purposes and ends;

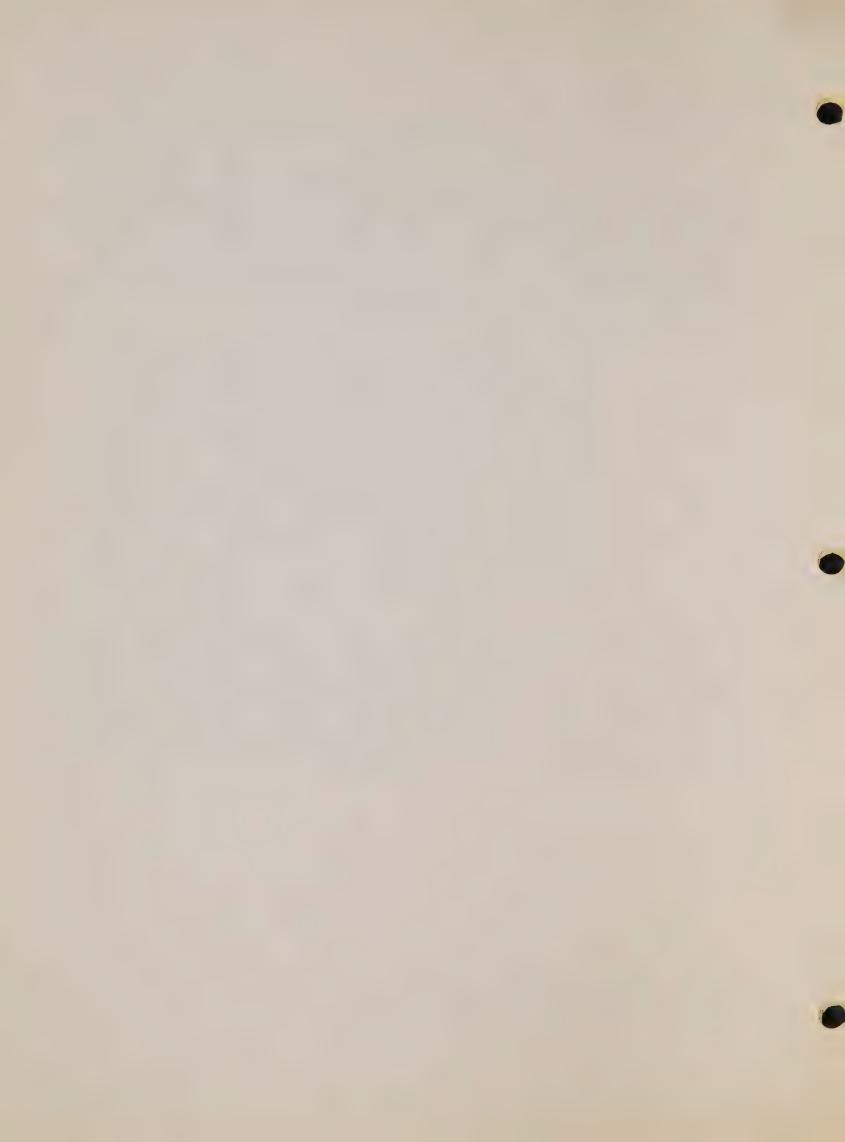
(3) Proper accounting by the grant recipient for the proceeds of such grant and audit thereof in accord with customary procedures;

(4) Evaluation of the administration and execution of the grant and of the progress towards the attainment of the purposes and ends sought thereby.

(5) The programs contemplated by this Resolution No. 6 shall be administered, implemented, and carried out without regard to race, creed, or ethnic origin.

Otherwise, neither The Episcopal Church, nor the Executive Council or any officer or agency thereof, shall undertake to exercise any supervision or control whatsoever over any grant once made, or the administration and execution thereof by the recipient, or the ends and purposes sought to be attained thereby; Provided, that none of these funds may be utilized for the benefit of, or in connection with, the activities of any individual or group which advocates the use of violence as a part of its program.

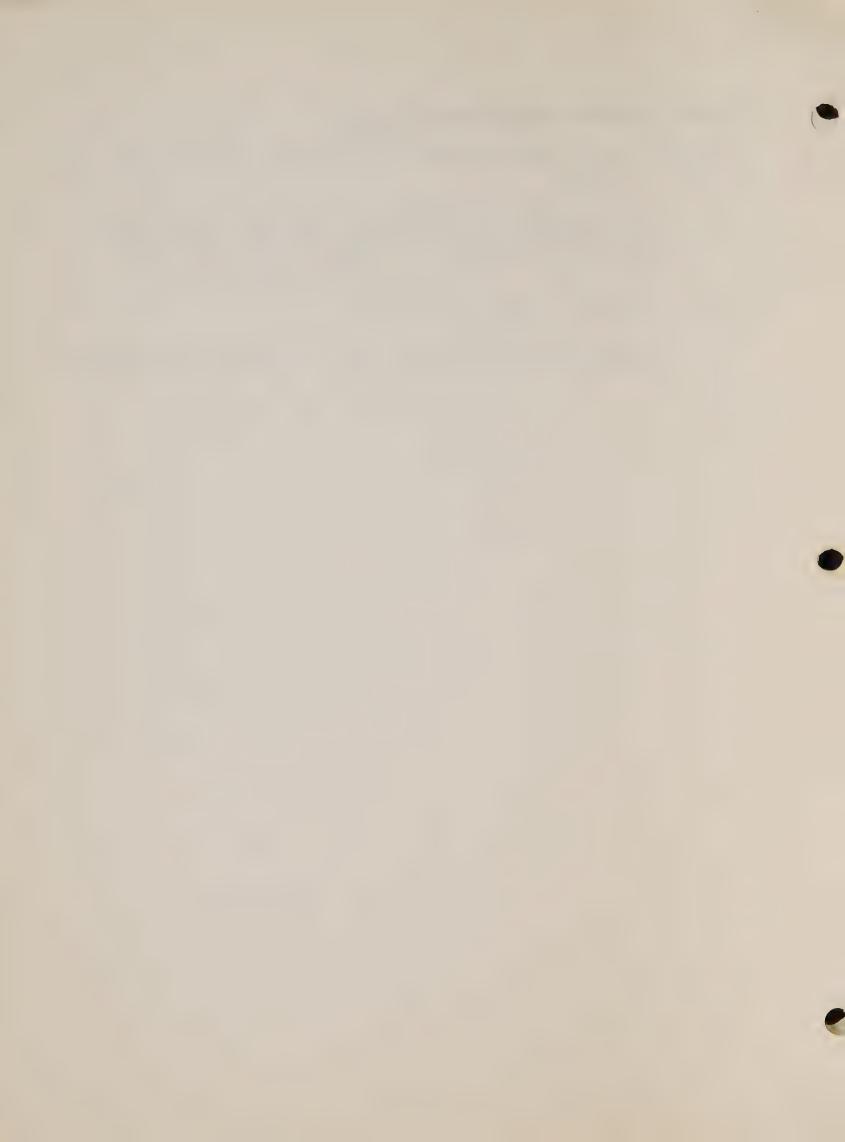
Adopted by the House of Deputies and sent to the House of Bishops September 25, 1967.



# For What Purposes Should Grants Be Made?

It is anticipated that most grant applications will fall into one of three categories:

- 1. Community self-determination on national, metropolitan and neighborhood levels (urban, suburban and rural) for social, political or economic power, including basic research and planning to these ends.
- 11. Community leadership training.
- 111. Programs of service to the poor, designed and controlled by those to be served.



## Suggested Norms and Criteria for Appraising Applicants

By Norms we mean the minimal standards required of any proposal by the GCSP. Criteria are simply the questions we apply for our appraisal. For example, one GCSP Norm might be NEED and the criteria questions could include such things as: Is there a critical local need for this program? Or metropolitan or National? How is this need demonstrated: housing, employment, etc., statistics?

## I. Suggested NORMS:

NEED -- FEASIBILITY -- USE OF RESOURCE -- COMMUNITY SUPPORT

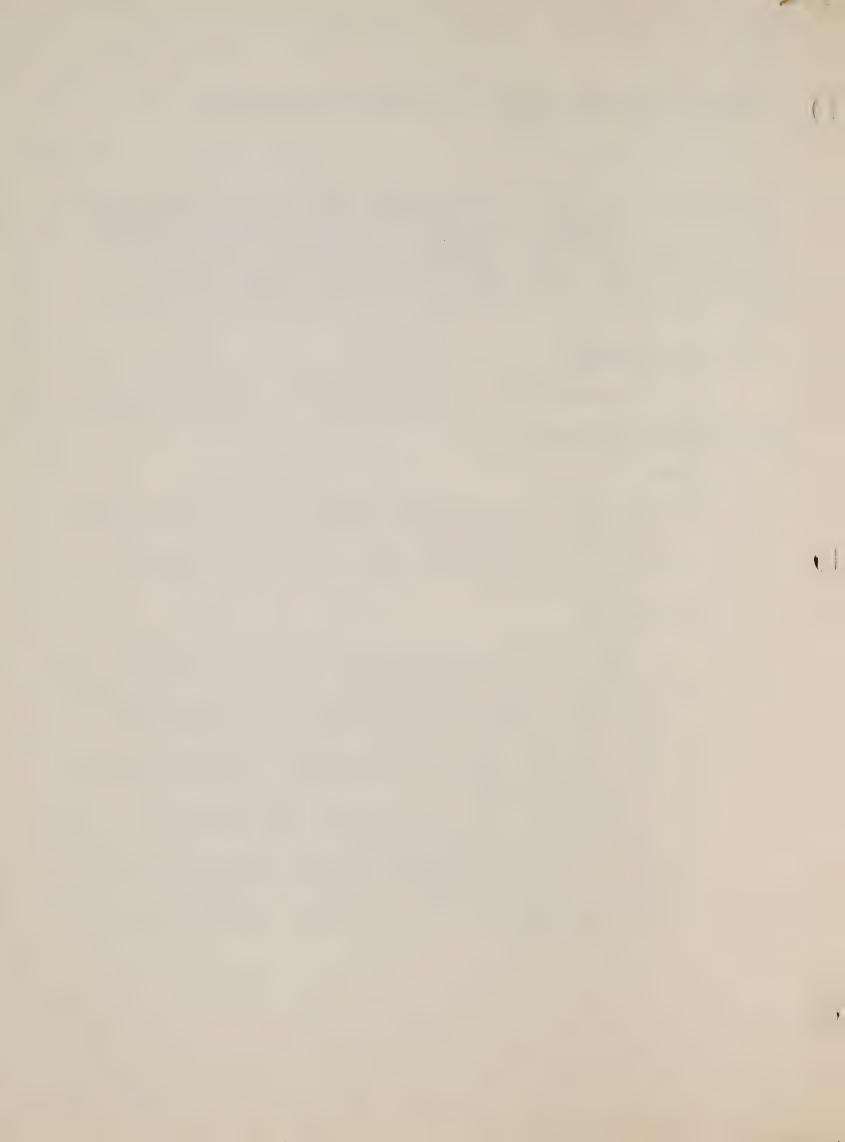
## II. Suggested CRITERIA:

# A. NEED

- 1. Is there a critical local (metropolitan, national) need for this project?
- 2. How is this need demonstrated? Statistics, personal testimony, other?

#### B. FEASIBILITY

- 1. Do the stated purposes, objectives and timetable represent a coherent, reasonable plan?
- 2. Will this project have a wide range of impact on society?
- 3. Is there a high degree of readiness for the project? (Actors, sponsor, system)
- 4. Does the plan meet the requirements of Resolution #6? \*
- 5. Can the project accomplish its goals without dependence on other agencies?
- 6. Is the project non-paternalistic? (Are recipients significantly different (e.g., race, sex, education, etc.) than the policy makers?)
- 7. Will the project stimulate new self understanding of and visions for the people?
- 8. Does the proposal promise increased self determination for poor people?



#### C. USE OF RESOURCES

1. Is the budget realistic?

2. Are there budget projections for eventual self-support?

3. Will this project generate other sources of funding if the GCSP supports it?

4. Are the required trained personnel available and ready?

5. Is there a reasonable plan for human resource develop—ment? On-the-job-training of indigenous leadership, etc.?

6. Is there maximum utilization of local resources, human and financial?

#### D. LOCAL SUPPORT

1. Who wants this project?

2. Can the proponents demonstrate a significant base of support for initiating or continuing this project?

3. Have the constituency participated in the planning and designing of this application or is it just the work of professionals?

4. What is overall relationship between this project and the members of the neighborhood or community?



#### SUGGESTED CRITERIA FOR EMERGENCY RACE GRANTS

- 1. Does the grant provide sufficient relief to accomplish a specific aim? I.e., is the purpose to relieve suffering? to preserve a church, school or other enterprise?, to assist a project very much needed in a local race relations crisis?
- 2. Are there other possible sources of funds? Can the diocese or other sources supply say 50% of the need?
- 3. To what degree does the grant promise to further racial justice and accord -- not alone to preserve or protect an institution which, although it might be a victim of crisis and controversy, might itself not be a strong influence in furthering progress in human rights.
- 4. Does the recipient give promise of continuing a policy of seeking racial justice?
- 5. Where replacement of buildings or services for minority groups are involved, was the planning done with full participation by minority group leadership?
- 6. Where people are involved in jobs, is there a written job description?

#### SCHOOLS

#### In the case of schools:

- 1. Is the school serving a recognized educational need in the community? (This in the estimation of the local bishop and perhaps other educators).
- 2. Is it a fully accredited school?
- 3. Is it a member of the National Association of Episcopal Schools?
- 4. Has the school considered the possibility of being helped through scholarships (principally for minority children).

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## Purposes and Criteria for Appraising Applications

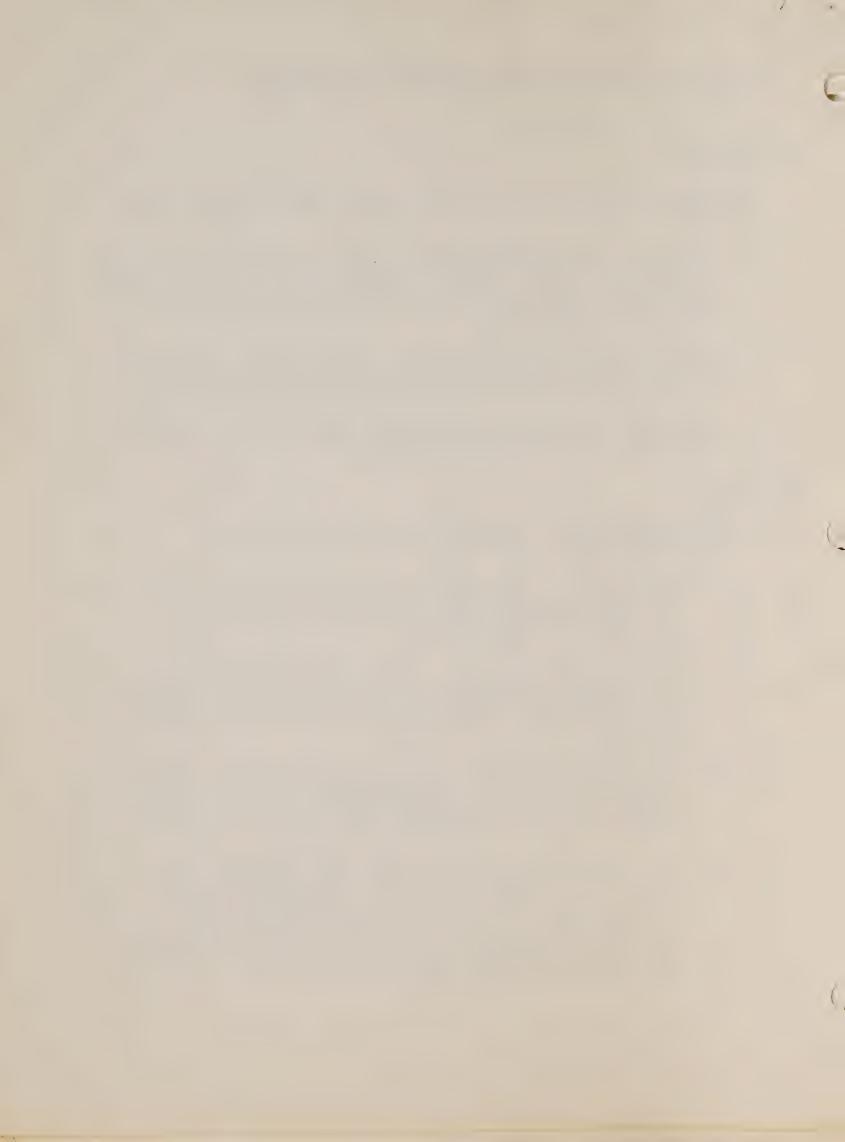
#### 1. Purposes:

The applications shall fall into one or more of these three categories:

- I. Community self-determination on national, metropolitan and neighborhood levels (urban, suburban and rural) for social, political or economic power, including basic research and planning to these ends.
- II. Programs of service to the poor, designed and controlled by those to be served; including training and skills necessary to assure effective conduct of such programs.
- III. Community leadership training and experience in areas of need identified by the applicants.

#### II. Criteria:

- A. In conformity to the provisions of Resolution #6, General Convention:
  - 1. The purposes and ends sought to be obtained by the proposed program falls within one or more of the Purposes enumerated above.
  - 2. The proposed program is based upon the fundamental principle of assisting the poor to organize themselves so that they may stand on their own two feet and determine their own destiny.
  - 3. The proposed program, by its terms, provides that it will be administered, implemented and carried out by the proposed grant recipient without regard to race, creed, or ethnic origin.
  - 4. The proposed program, by its terms, provides that none of the funds received by the proposed grant recipient will be utilized for the benefit of, or in connection with, the activities of any individual or group, including the recipient, which advocates the use of violence as a part of its program.



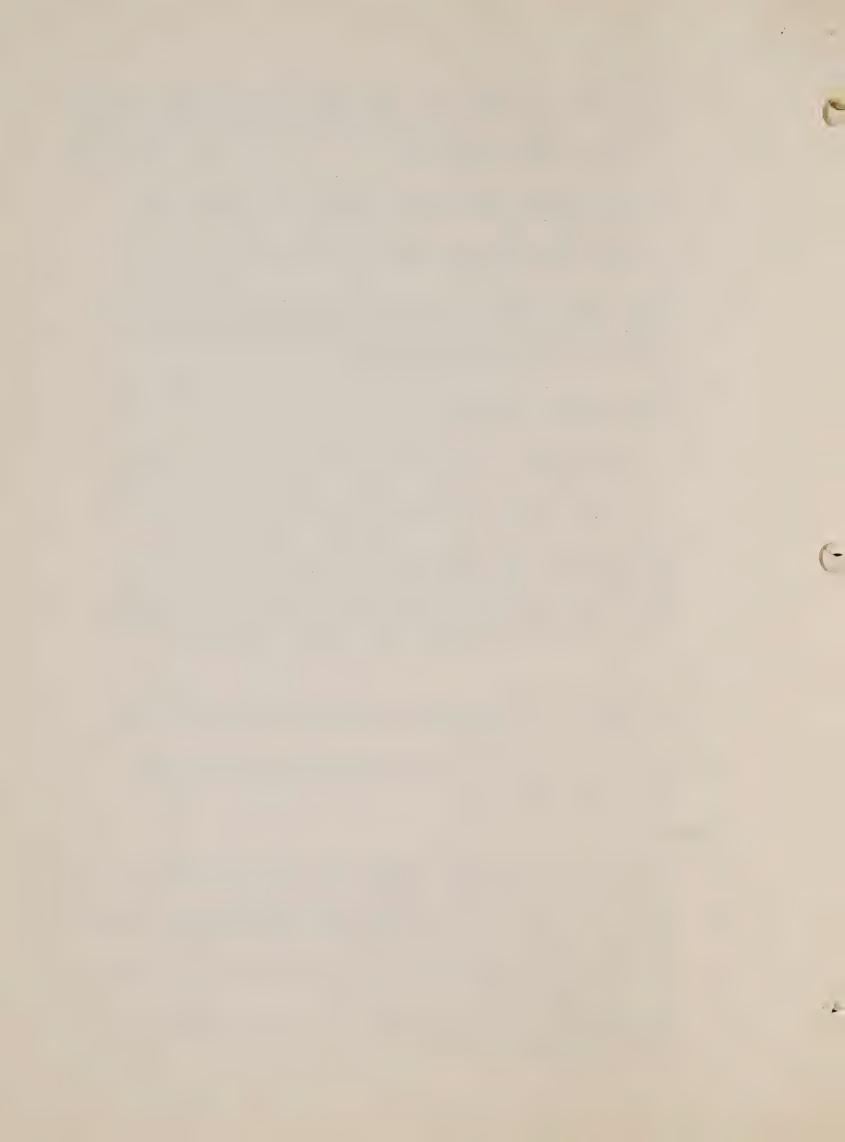
- 5. The proposed program, by its terms, provides that neither the Episcopal Church, nor its Executive Council nor any officer or agency thereof, shall exercise any supervision or control whatsoever over:
  - a. The proposed grant, once it has been made, or
  - b. The administration and execution thereof by the recipient, or
  - c. ends and purposes sought to be obtained thereby.
- 6. The proposed program, by its terms, provides for at least semi-annual financial accounting and reporting by the proposes grant recipient in accordance with customary accounting procedures.
- 7. The proposed program, by its terms, provides for at least annual evaluation of
  - a. the administration and execution of the proposed program, and
  - b. the progress of such program towards the attainment of the purposes and ends sought thereby.
- 8. The Screening and Review Committee of the Executive Council shall determine, as a part of its initial appraisal of the proposed program, that the proposed grant recipient is reasonably able to attain, and will attain, the purposes and ends sought thereby.

#### B. Need:

- 1. Is there a critical local, metropolitan, or national need for this project?
- 2. How is this need demonstrated? Statistics, personal testimony, other?

## C. Feasibility:

- 1. Do the stated purposes, objectives and timetable represent a coherent, reasonable plan?
- 2. Will this project have a wide range of impact on society?
- 3. Is there a high degree of readiness for the project? (Actors, sponsor, system)
- 4. Can the project accomplish its goals without dependence on other agencies?
- 5. Is the project non-paternalistic? Are recipients significantly different (e.g., race, sex, education, etc.) than the policy makers?



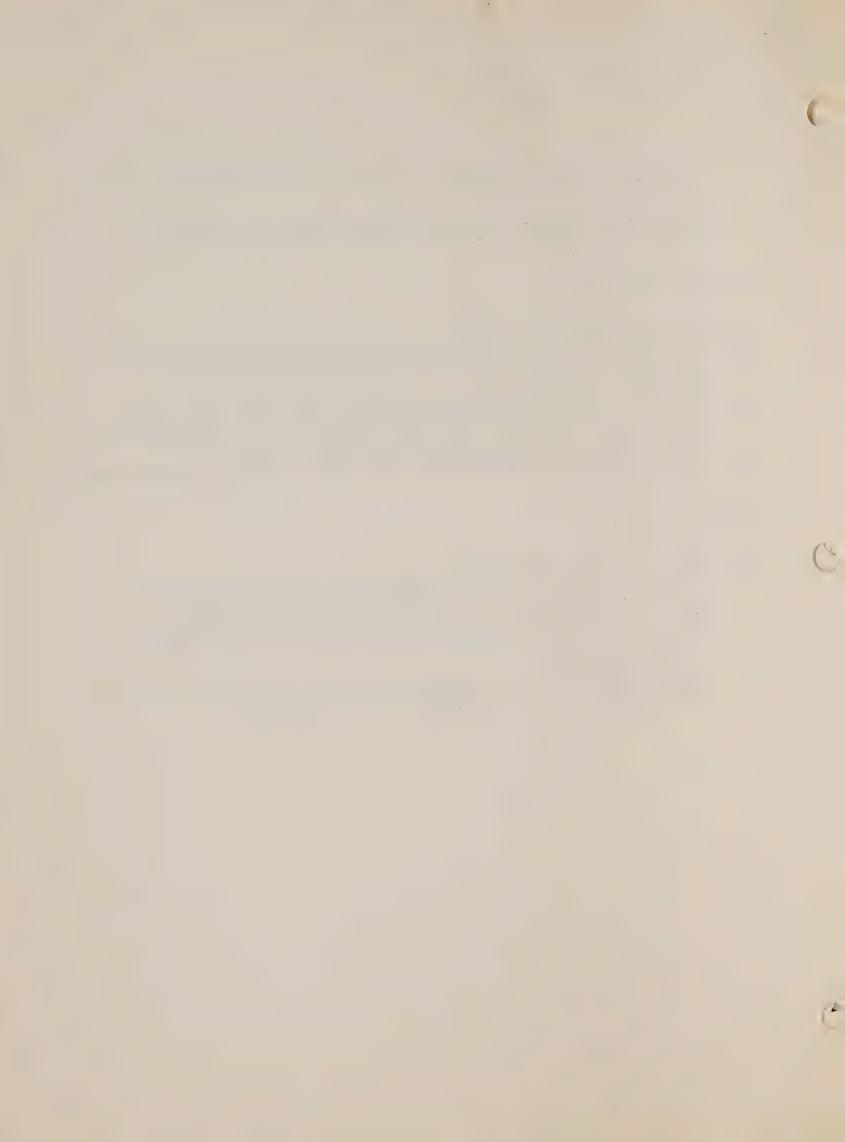
- 6. Will the project stimulate new self understanding of and visions for the people?
- 7. Does the proposal promise increased self determination for poor people?

#### D. Use of Resources:

- 1. Is the budget realistic?
- 2. Are there budget projections for eventual self-support?
- 3. Will this project generate other sources of funding if the GCSP supports it?
- 4. Are the required trained personnel available and ready?
- 5. Is there a reasonable plan for human resource development?
  On-the-job-training of indigenous leadership, etc.?
- 6. Is there maximum utilization of local resources, human and financial?

#### E. Local Support:

- 1. Who wants this project?
- 2. Can the proponents demonstrate a significant base of support for initiating or continuing this project?
- 3. Have the constituency participated in the planning and designing of this application or is it just the work or professionals?
- 4. What is overall relationship between this project and the members of the neighborhood or community?



## CONTENTS

3 m	Goals of the Special Program
B.	Role and authority of Sermoning Committee and Staff
The same	Suggested Process for grant applications
	For what purposes should grants be made?
e de la companya de l	Through what channels should grants be made?
§	Suggested nevers and enteria for appraising applicants
	Necessary follow-up



## A. Goals of the Special Program

- 1. To help enable the poor, especially the ghetic ecor, to pain an effective voice and visible presence in the decisions which effect their own lives.
  - 2. To expire the use of the Church's political and economic power separately and in evalitions, to support justice and self-determination for the poor and powerless.
  - 3. To assist a response by Church people of resources, skills and personal commitment to the needs of poor and powerless people
- 4. To provide leadership to the Church, both its corporate structure and its members, to eliminate racint practices within the Church

## B. Role and Authority of Screening Committee and Staff - Proposed

"There shall be a Screening and Review Committee, appointed by the Presiding Bishop with the approval of the Executive Council and accountable to the Council for the following responsibilities:

- (1) in accordance with Council policies, to provide for the elicenton and oversight of the administration of grants from funds within the General Convention Special Program including funds for the purpose made available from the United Thank Offering of the Vomen of the Church;
- (2) to extablish working procedures accordated with the conditions of Resolution #6 of the Report of the Program and Eudget Committee.
- (3 to entablish priorities for the use of great money within the cakegories projected; i.e.,
  - develop economic and political power bases;
  - b) funds to assist dioceses in emergency situations and in their efforts to respond to the urban crisis:
  - the formation of coalitions at local, regional, and national levels.
- (A to antablish evaluative arthuris for the grants program;
- (5) to report to seek meeting of the Executive Council and to make recommendations to the Council for changes in pelicinal."



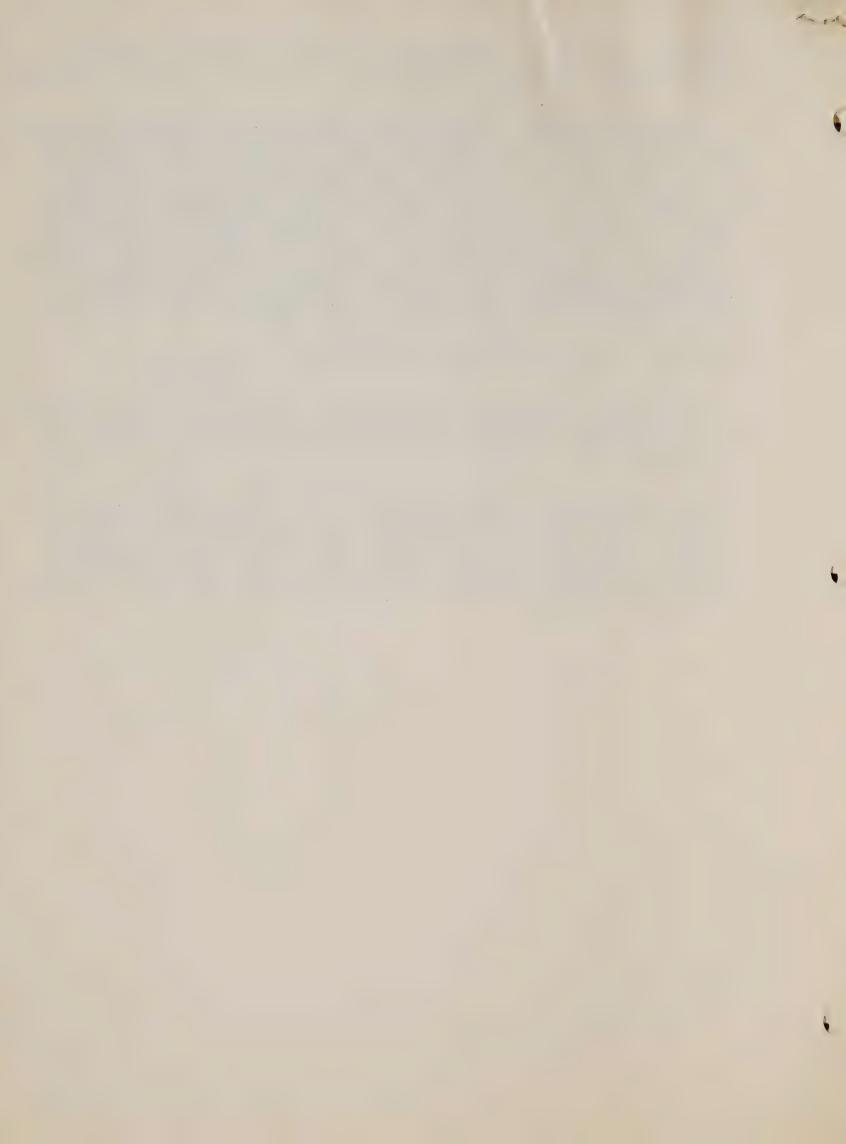
(Source: Courter for Sureming and Roslaw Committee Interim " adopted by the Structure Committee or November 10th, and to be prepared to the Executive Council for action

The Acting Director of the GCSF shall derive his authority to conduct the progress by delegation from the Presiding Bishop, who appoints him end to whom he is responsible. Its shall have authority to implement the program within the scope and limits defined herein, and shall direct and deploy its staft. In crisis situations, the Acting Director must have optimum decibility in making decisions. He shall refer to the Presiding Bishop for a deputy authorized to act for the Presiding Bishop) those matters in which policy is not clear. Observance of procedural guidelines previously suitablished by the Executive Council and such others as may be established by either the Council or the Presiding Bishop shall be a responsibility of the Acting Director and his staff."

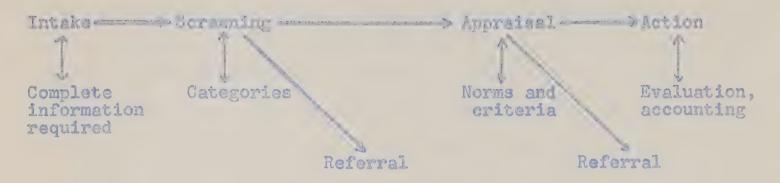
#### (Source: "Charter for Staff Unit for GCSP" - as above)

The function of the Screening and Review Committee will be to actablish the pulities and procedures under which grants are made, and to review the administration of grants made by the Director, not to pass on individual grants.

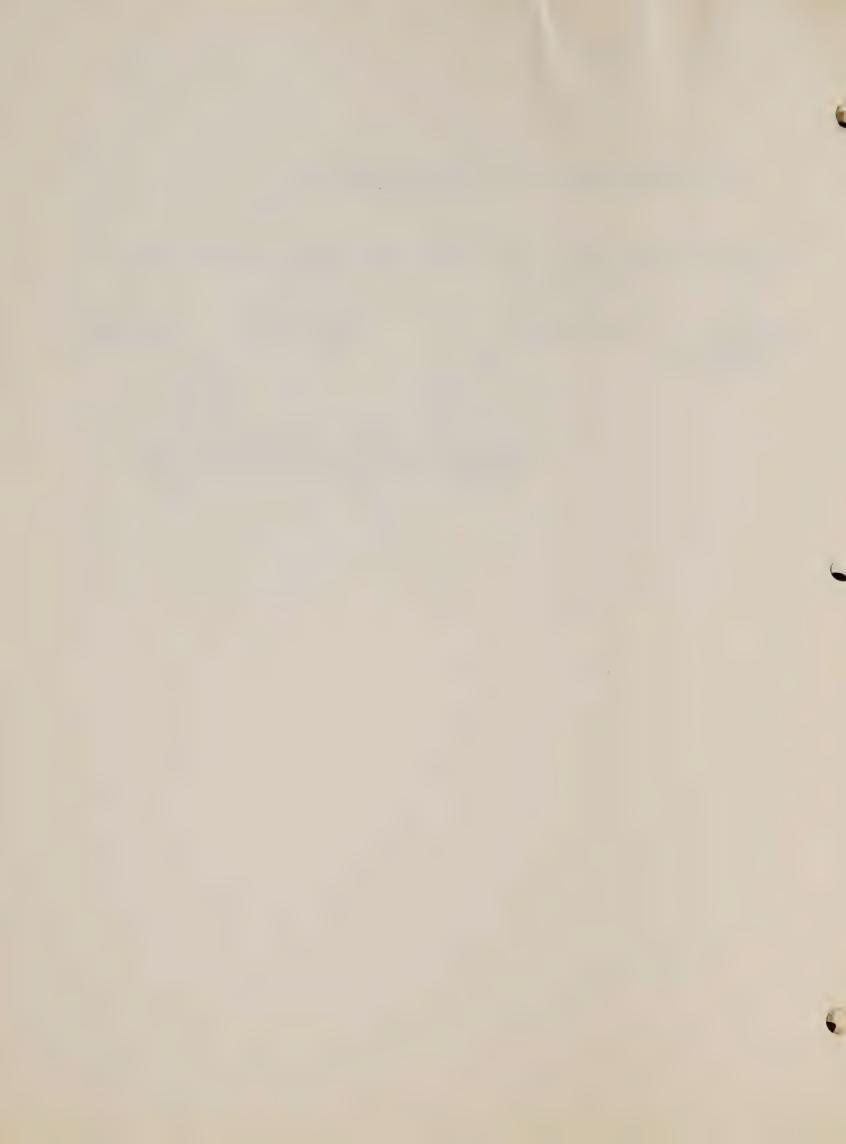
it is angreed that within the staff unit, the responsibility for the grant process, including serecting, expressed, etc., should remain within the Director's chief but that applications which pass the initial acrossing thould be accommon to sub-times of the GCSP unit, to other units of the Council, and specialists outside the Council, as appropriate for appraisal and recommendations.



## C. Suggested evocous for grant applications



(applicants whose proposals are judged inappropriate will be, when possible, referred to other sources of funds)



## D. For When Parocine Should Grants Se Mode?

- A is enticipable that most grant applications will fell into one of five entryories:
  - I Community or a metallic on national, metropolitan and could be coughborhood levels turner, suburban and result for social, political or economic power.
- II. Community leadership training.
- III Changing racial patterns in the Church.
- IV Emergency continues to diocente in altudions of nainta.
- V. Programs of service to the poor.

The Samening and Raylew Committee should article ratadive properties of funds to each of these outsigned, The stall recommends that the fifth assessmy is suited inappropriate for grants.



#### E. Through Will City S Should Grants Be Made?

#### Grants may be made in several ways:

i. Directly

2. Through IFCO, subject to their demonstration of flexibility in granting procedures

3. Through other mannels, yet to be desermined

## ("here ere some adventages to making grants through IFCO:

a multiplier effect for resources

ecumenicity

- freedom and flexibility.

## Formula pro-educate in melding grants through IFCO:

- a. Up to two-thirds of the total grant money could be guaranteed to IFCO on condition that it be matched in some fixed proportion, perhaps three to one, by other sources.
- b. A fixed amount could be guaranteed to IFCO, with more over that amount up to some ceiling on condition that it be matched as above.
- e. A fixed amount could be guaranteed to IFCO with no conditions.)



# F. Sangariel Nove a and Orderin for Sporalising Australia

Facility and the industry in the Govern Cozzerlion Special Program in the facility will be appointed by the Service to describe whether or well its increased mass the Mercan for further arbitration of the committee.

appraisal. For example, one GCSP Norm might be NEED and the action of the country of the country

#### 1. Suggested NORMS:

NEED---FEASIBILITY---USE OF RESOURCES---CRASSROOTS SUPPORT

#### II. Suggested CRITERIA:

#### A. NEED

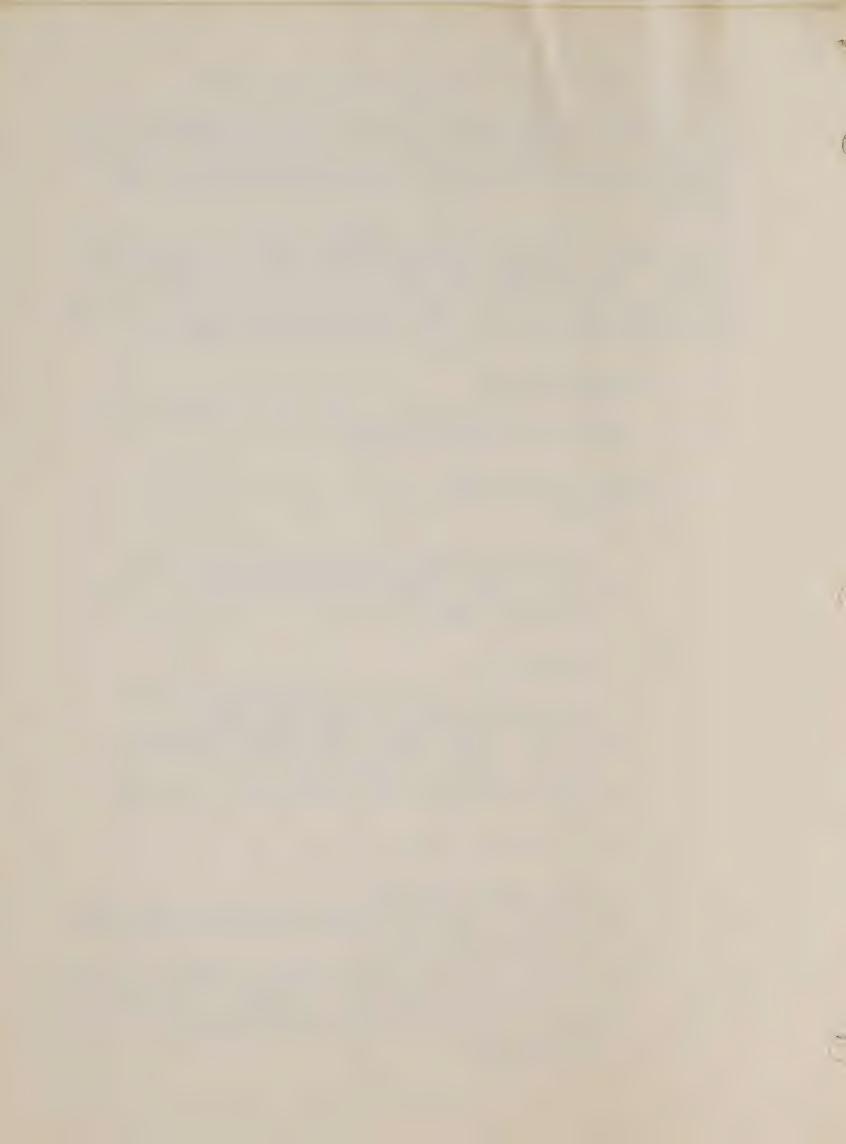
- 1. Is there a critical local (metropolitan, national) need for this project?
- 2. How is this need demonstrated? Statistics, personal testimony, other?

#### B. FEASIBILITY

- 1. Do the stated purposes, objectives and timetable represent a coherent, reasonable plan?
- 2. Will this project have a wide range of impact?
- 3. Is there a high degree of readiness for the project? (actors, sponsor, system)
- 4. Does the plan meet the requirements of Resolution #6?

#### C. USE OF RESOURCES

- 1. Is the budget realistic?
- 2. Are there budget projections for eventual self-support?
- 3. Will this project generate other sources of funding if the GCSP supports it?
- 4. Are the required trained personnel available and ready?
- 5. is there a reasonable plan for human resource develop-
- 6. Is there maximum utilization of local resources, human and financial?



## D. LOCAL SUPPORT

1. Who wants this project?

A transfer of the following the second of th

23. Have the constituency participated in the planning and designing of this application or is it just the work of posi-referate?

7 4 That is oversit relationally between this project ess the grassroots members of the neighborhood or community?



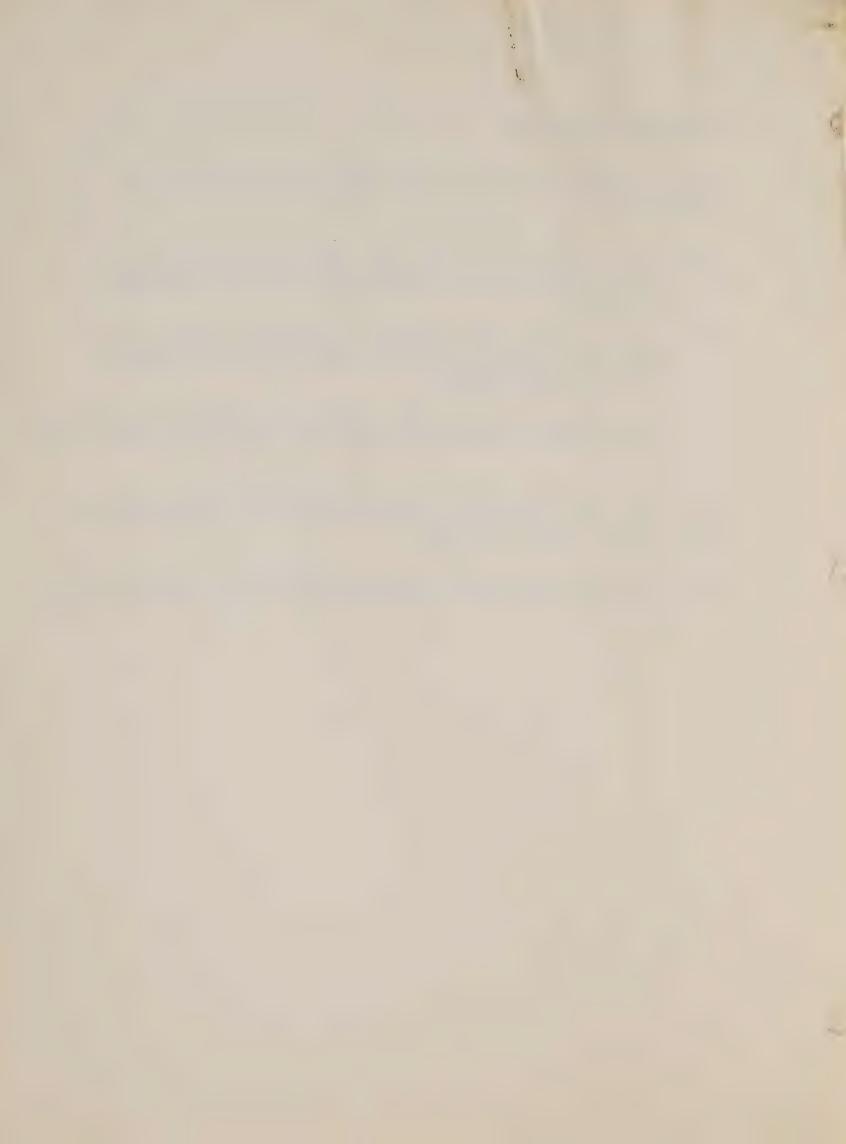
#### G. Necessary Follow-Up

Fome provision the le made for eliating provisions 3-5 of Resolution #6:

- "(3) Froger accounting by the great recipient for the proceeds of such grant and audit thereof, in accord with customery procedures;
- (4) Elvaluation of the administration and execution of the grant and of the purposes and ends sought thereby:
- 15) The oregrame contemplated , shall be administered, implemented, and carried out without regard to race, creed, or shall origin "

h may also be articipated to: in a sectionic with normal Council procedure, the section of the local bishop before making any grant.

Much will depend on the object which is developed in dealing with the necessary steps where we application has been recommended for funding



#### APPENDIX IV

## PROCEDURES FOR GRANTS

The Executive Council is proposing to the General Convention the budgeting of substantial funds to be administered during the Triennium as a program of grants. To these funds will be added whatever appropriation for the purpose is made by the Triennial meeting of the women. Three categories of grants have been proposed:

- a. funds for community organization to enable the poor to develop economic and political power bases;
- b. funds to assist dioceses in emergency situations and in their efforts to respond to the urban crisis;
- c. funds to enable participation in coalitions and to stimulate the formation of coalitions at local, regional, and national levels.

The Executive Council recognize that the administration of these grants requires a processing system and criteria for their use which at once guarantee a responsible accounting to the Church and a procedure flexible enough to insure that resources are placed in the hands of organizations of the poor in such a way that the recipients make the major decisions. The Council therefore proposes to establish the following:

## STRUCTURE

Primary decision-making and accountability in the processing of grants will rest with a committee appointed and chaired by the Presiding Bishop, and approved by the Executive Council. The responsibilities of this committee will include:

- -- establishment of priorities for the use of this money in the three categories of grants
- -- assessment of grant applications in terms of the applicable criteria
- -- decision-making in the allocation of this money
- -- evaluation of the funded projects measured against project goals
- -- accountability, quarterly, to the elected membership of the Executive Council

The committee will consist of the following members: the Presiding Bishop, ex officio, chairman; not less than four ghetto representatives; not less than two Executive Council members; not less than two representatives of the General Division of Women's Work. The Director of the Priority Program will serve as staff of the Committee, with voice (but not vote) in its deliberations.

It is expected that the Committee will work with flexibility and speed in processing requests for help. In the case of emergency situations, requiring immediate response, the Presiding Bishop will have



- 2 -

discretion to make grants as he deems necessary, reporting them to the Committee.

# PROCESSING AND CRITERIA

The following sections describe a possible process and criteria for use of the Committee in handling each of the three categories of grants:

A. <u>Community Organizations</u> (see Appendix I, Community Organization,

It is intended that the Committee delegate its authority for processing community organization grant applications to the Interreligious Foundation for Community Organization, and will allocate the major portion of its funds through IFCO. It is intended that IFCO be the primary vehicle for such grants for the following reasons:

-- The Executive Council has already officially joined IFCO (February 1967) as a vehicle for this purpose

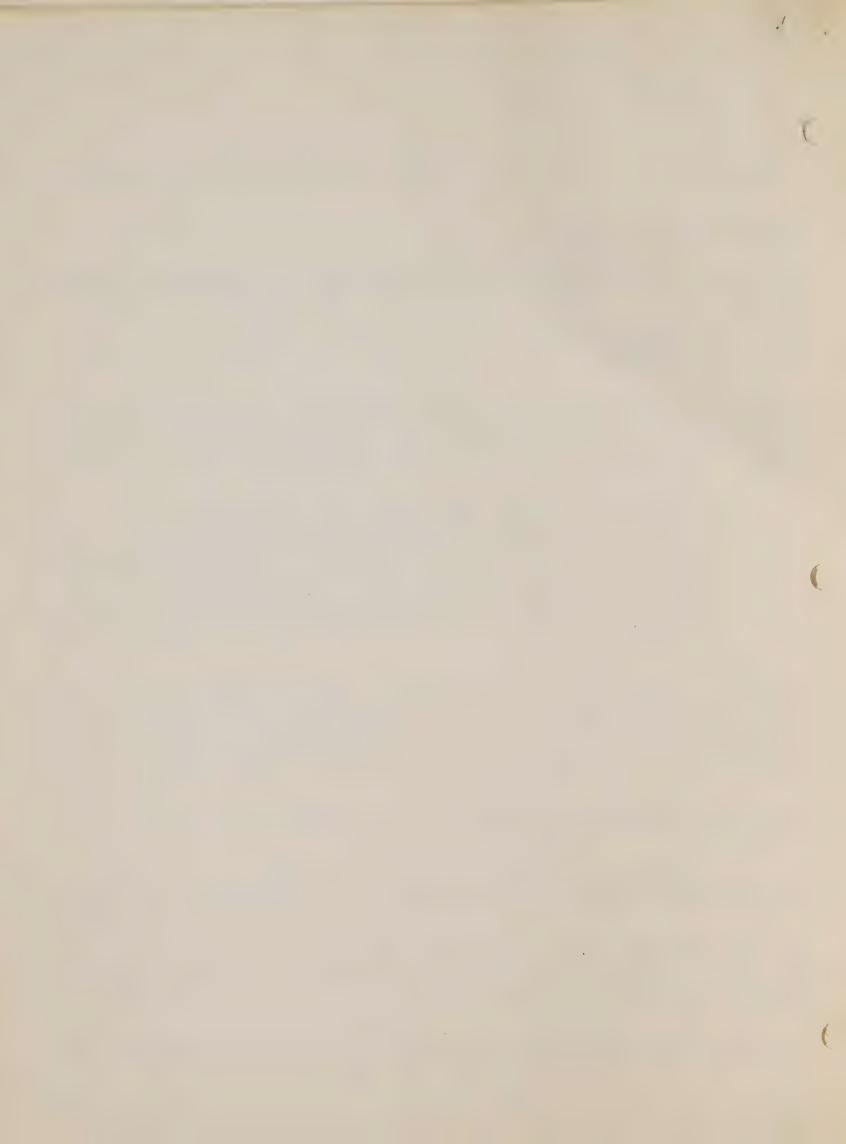
-- IFCO offers a national coalition which is both ecumenical and inter-agency (see details in Appendix I, Community Organization)

-- IFCO will allocate resources of all its member bodies on the basis of a national goal and priority-setting basis

-- IFCO will administer our funds without administrative overhead
-- The Executive Council has two voting members on the IFCO Board
of Directors

The Committee will regularly evaluate the effectiveness of IFCO, and will retain the option of developing other alternatives for processing community organization grants if the need should arise. The delegation of authority and funds to IFCO is on the understanding that IFCO will apply the same criteria for community organization grants as those which the Council would use if grants were made directly. These criteria include:

- 1. Constituency: Can the persons applying for the money demonstrate that they have a grassroots following willing to support them in the project, or the capacity to develop one?
- 2. Leadership: Do the leaders of a proposed project have a history of effective leadership in any capacity, e.g., community organization, black militant organization, church, civil rights group, social agency?
- 3. Project: Does the project make sense in terms of organizing for power to deal with the basic issue of jobs, education, housing or the like in a particular neighborhood or region? Is the sum requested adequate to start the project?
- 4. Need: Can the leadership demonstrate that they need national resources to launch the project? Are local resources unavailable or exhausted? What sources have been explored?
- 5. Priority: How does the project proposal measure against others from areas of equal need? Where would it rank in a list of priorities?



- Additional resources: Is the placement of funds in this project likely to produce resources beyond the initial grant?
- Evaluation and re-funding: Does the initial proposal make provision for evaluation leading to the possibility of subsequent refunding? What provision is there in the proposal for alternative funding beyond the initial grant period?
- Accountability: Does the proposal provide for fiscal accountability which insures that funds are spent within the purposes of the grant?

#### В. Emergency Grants

The Committee will set aside annually a percentage of the funds entrusted to it to allocate to dioceses on an emergency basis. These funds will be administered directly; applications will be assessed on the basis of the following criteria:

-- dioceses or groups seeking staff services or funds will be encouraged to join in broader programs if such exist or otherwise to seek allies in their programs

-- concentration of staff time and funds will be on programs or projects controlled by indigenous organizations

-- the grant will provide immediate funds for meeting emergency needs created by such dynamics as racial tension, rioting, etc.

-- procedures for clearance with the local diocesan bishop will be in keeping with previous Council actions

#### C . Support for Coalitions

The screening Committee will process grants in this category in similar fashion to the above. In addition to applicable criteria already noted, the following will apply:

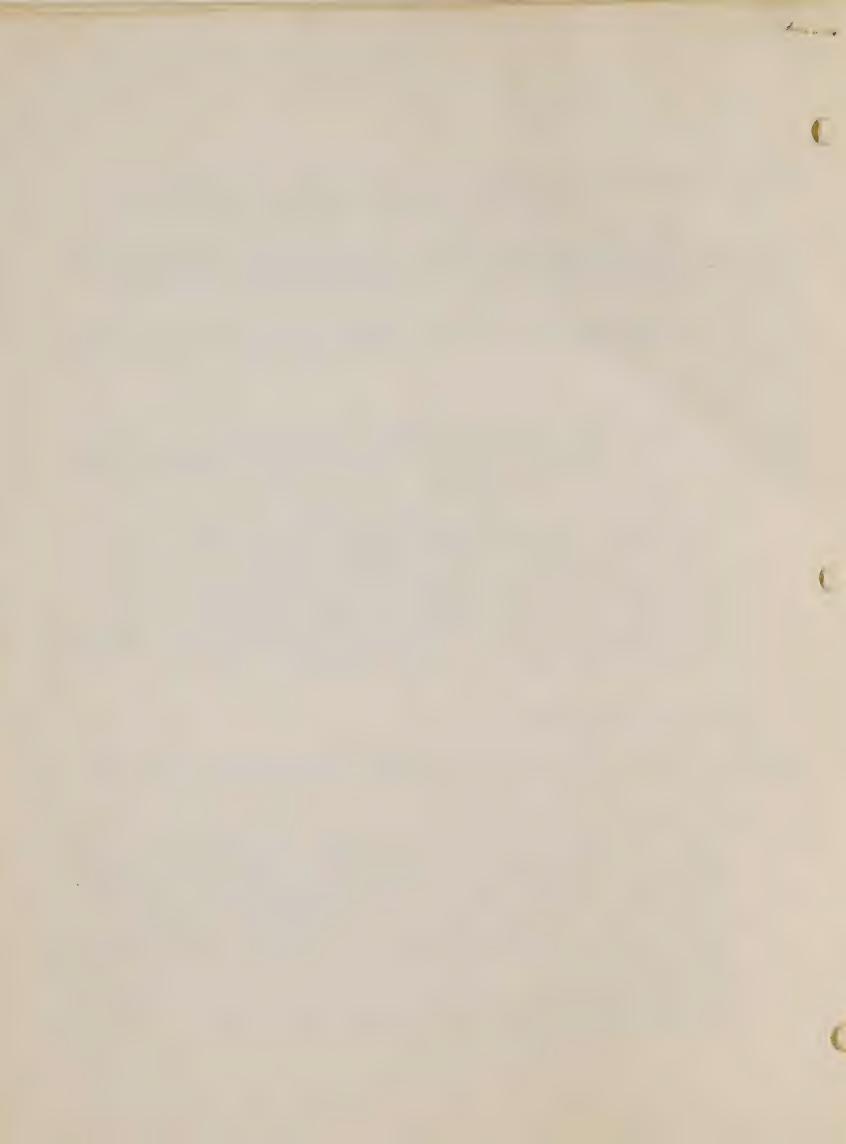
-- the grant will provide resources necessary for the creation of local, regional, or national coalitions of church-related and other non-governmental agencies for the purpose of marshalling and allocating technical and financial resources to specific issues and problems, e.g., a local non-profit corporation to build low-cost housing, or to fund independent businesses

-- the proposed coalition will have the capacity to establish and apply a set of goals and priorities for the allocation of pooled

resources

-- the coalition offers the opportunity to attract other significant financial participation

-- the coalition is based upon effective participation of the poor chosen by the poor.



# CHARTER FOR STAFF UNIT FOR GENERAL CONVENTION SPECIAL PROGRAM

There shall be a staff unit within the Executive Council charged with implementing the General Convention Special Program established by the General Convention.

The primary objectives of this program shall be:

to help enable the poor, especially the ghetto poor, to gain an effective voice and visible presence in the decisions which affect their own lives;

to provide leadership to the Church, both its corporate structures and its members, to eliminate racist practices within the Church and to assist a response by Church people of resources, skills, and personal commitment to the needs of poor people;

to encourage the use of political and economic power to support justice and self-determination for all men.

In the implementation of these objectives, the crucial principle shall be that of responding to and supporting priorities set by poor people themselves. It is the clear intention of the General Convention and the explicit policy of the Executive Council (15 September 1967) that poor people participate fully in the policy-setting and decision-making bodies of the Church.

Therefore, all major programs within the General Convention Special Program shall be initiated, planned and administered with full participation by representative people from the area or involved in the activity being served by the program, such persons



to be nominated by those being served. This calls for procedures for which there are not now organizational structures. Part of the task of the staff working with poor people will be to develop methods for carrying out this principle.

The staff developed to conduct this program must have the capacity to respond quickly to the needs of people, wherever they may be, with services which are mobile, readily available, and capable of being authorized with a minimum of procedural and administrative delay.

In the development of a staff, emphasis shall be placed on first-hand access to the ghetto poor, personal capacity to function with flexibility, especially in situations of stress, and professional experience and/or demonstrated capacity in the field of human relations. Provision must be made for clear and competent administration within the program.

The Acting Director of the General Convention Special Program shall derive his authority to conduct the program by delegation from the Presiding Bishop, who appoints him and to whom he is responsible. He shall have authority to implement the program within the scope and limits defined herein, and shall direct and deploy its staff. In crisis situations, the Acting Director must have optimum flexibility in making decisions. He shall refer to the Presiding Bishop (or a deputy authorized to act for the Presiding Bishop) those matters in which policy is not clear. Observance of procedural guidelines previously established by the Executive Council and such others as



may be established by either the Council or the Presiding Bishop shall be a responsibility of the Acting Director and his staff.

In matters relating to the program of this unit which affect other units the Acting Director is responsible for taking the initiative to effect coordination.

The staff for the General Convention Special Program shall have responsibility, during Stage 1 of the Restructuring Process, for the following functions:

- 1. Administration (including processing, screening and related staff services) of <u>funds for grants</u> for community organizations, for emergency assistance to dioceses, and for enabling the Church to participate in coalitions. This administration, and the allocation of these funds shall be governed by policies established for this purpose by the Executive Council, which policies include the operations of a Screening and Review Committee as proposed by the Council in its action of September 1967.
- 2. The provision of skills and services; particularly
  - (a) consultative services to ghetto communities and community organizations; and to dioceses concerning the Church's participation in organizations and efforts related to the major objectives of the General Convention Special Program;
  - (b) <u>training services</u> to ghetto organizations and to dioceses, to help enable people more effectively to take part in and to bring about constructive social change;



such services to be offered both by Executive Council staff, and by other people or agencies to whom there is access.

- 3. The design and conduct of programs, and activity whereby the national Church, through the Executive Council,
  (a) seeks to enlist its own members, and (b) joins other national organizations, in order to increase action by the private and public sectors to bring very much greater resources to the struggle for adequate economic and social justice in this country.
  - This includes: (i) particular efforts by the Council with Episcopalians in various professions and walks of life to stimulate the private sector; (ii) the Presiding Bishop's and the Council's participation in national coalitions, and encouragement of regional and local coalitions (coalitions as described by the Council's action of September 1967); and (iii) the Council's part in representing the national Church in public and legislative action on related issues of public policy.
- 4. Action-research to develop options and strategies on underlying problems for the General Convention Special Program to
  be conducted chiefly through the enlistment of lay persons with
  professional skills in addressing these problems.
- 5. Deliberate efforts to assist the Church as a whole to

  implement the objectives of the General Convention Special

  Program with respect to its own life especially by:



- (a) affording ways by which black Churchmen (lay and clerical) may speak and be heard on, and generally participate more fully in, the Church's work on all the issues confronted by the General Convention Special Program, and particularly (but not only) on issues related to employment, placement, etc. within the Church;
- (b) proposing to the Council effective means whereby all units of the Council both test their practices concerning equal opportunity, employment, placement, etc., and modify them as appropriate;
- (c) assisting other sectors of the Church to develop means to accomplish the same ends.
- (d) developing, with other sectors of the Council as appropriate, programs and recommendations for the use by the Church of its own corporate, financial, and institutional power to implement the objectives of the total program.
- (e) providing assistance in the recruitment, education, and training of black and other minority-group leadership in the Church.



# THE GENERAL CONVENTION SPECIAL PROGRAM

## SCREENING AND REVIEW COMMITTEE

#### Recommendations for Funding

- 1. Designation of \$50,000 for emergency grants to dioceses.
- 2. Designation of \$25,000 for other emergency grants.
- 3. Designation of \$50,000 to encourage participation in coalitions.
- 4. A grant of not more than \$700,000 to the Inter-Religious Foundation for Community Organization to be paid on a 3 to 1 matching basis as follows:
  - a. \$200,000 on March 1, 1968 to be matched by \$600,000 from other sources prior to any other grants from the Executive Council.
  - b. Additional grants not to exceed \$500,000 total made quarterly, at the dates of Executive Council Meetings, each grant contingent upon concurrent matching on a 3 to 1 basis from other sources.



# CHARTER FOR THE SCREENING AND REVIEW COMMITTEE GENERAL CONVENTION SPECIAL PROGRAM

#### I. PURPOSE

The Screening & Review Committee is designated as an agency of the Executive Council to exercise the responsibility of approving grants to be made under the General Convention Special Program for the purpose of assisting the poor to develop political and economic power.

It is the responsibility of the Screening & Review Committee to establish priorities and criteria for such grants, to assure compliance with Resolution 6 of the Joint Committee on Program and Budget, to make final approval of grants and to transmit approved proposals to the Executive Council for certification for funding. Not less than \$35,000 per year shall be designated for emergency grants to dioceses in time of crisis to be disbursed at the discretion of the Presiding Bishop. The Executive Council may designate other funds for emergency grants and to enable the Episcopal Church to encourage formation of and participate in coalitions at local, regional and national levels. These funds also shall be disbursed at the discretion of the Presiding Bishop.

# II. MEMBERSHIP

The Screening & Review Committee shall consist of the Presiding Bishop, or his deputy, as chairman; two nominees of the Executive Council; two nominees of the General Division of Women's Work; two nominees of the Committee for Clergy Who Are Negro; and seven

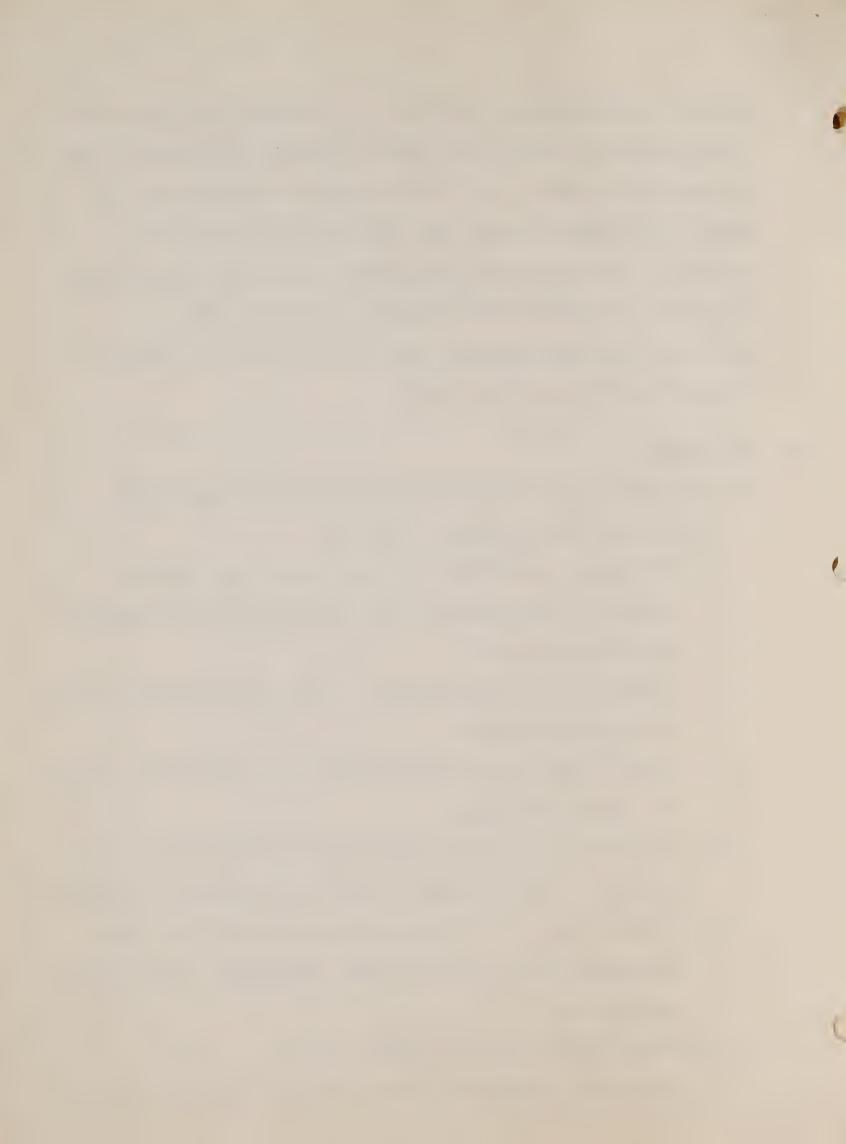


persons representative of the poor. All members shall be elected by the Executive Council from slates of nominees presented by the aforementioned groups, such slates are not to exceed twice the number to be chosen, except that the Presiding Bishop will nominate a slate of not more than fourteen persons representative of the poor, of whom he may designate a preferred list.

Members of the Committee shall serve for one year, and may be reelected by the Executive Council.

#### III. PROCEDURES

- A) The staff of the General Convention Special Program shall process all grant proposals including:
  - 1. Screening in accordance with the priorities, criteria and norms established by the Screening & Review Committee and attached hereto;
  - 2. Conducting on-site appraisals to determine the feasibility of proposed programs;
  - 3. Assuring compliance with Resolution 6 of the Joint Committee on Program and Budget;
  - 4. Consulting withthe Diocesan(s) with jurisdiction in the locality of the proposal or with his designated surrogate;
  - 5. Transmitting to the Screening & Review Committee, with recommendations, those proposals which meet the priorities and criteria.
- B. The Screening and Review Committee shall:
  - 1. Give final endorsement to proposals and transmit its



selections to the Executive Council (or to the Presiding Bishop in cases set forth below) for certification for funding. Actions which require certification for funding shall be transmitted to the Executive Council not later than one week prior to meetings at which action is requested.

- 2. Notify applicants of approval of their proposals.
- 3. Consider appeals by applicants of staff recommendations.
- C. The Executive Council shall receive the recommendations of the Screening & Review Committee and (except as set forth below) certify them for funding.
- D. The Presiding Bishop:
  - 1. Shall approve and certify funding of emergency grants and grants for encouraging or participating in coalitions.
  - 2. May certify funding of approved projects upon recommendation of the Screening & Review Committee when delay necessary to gain Executive Council action would endanger a high priority project.

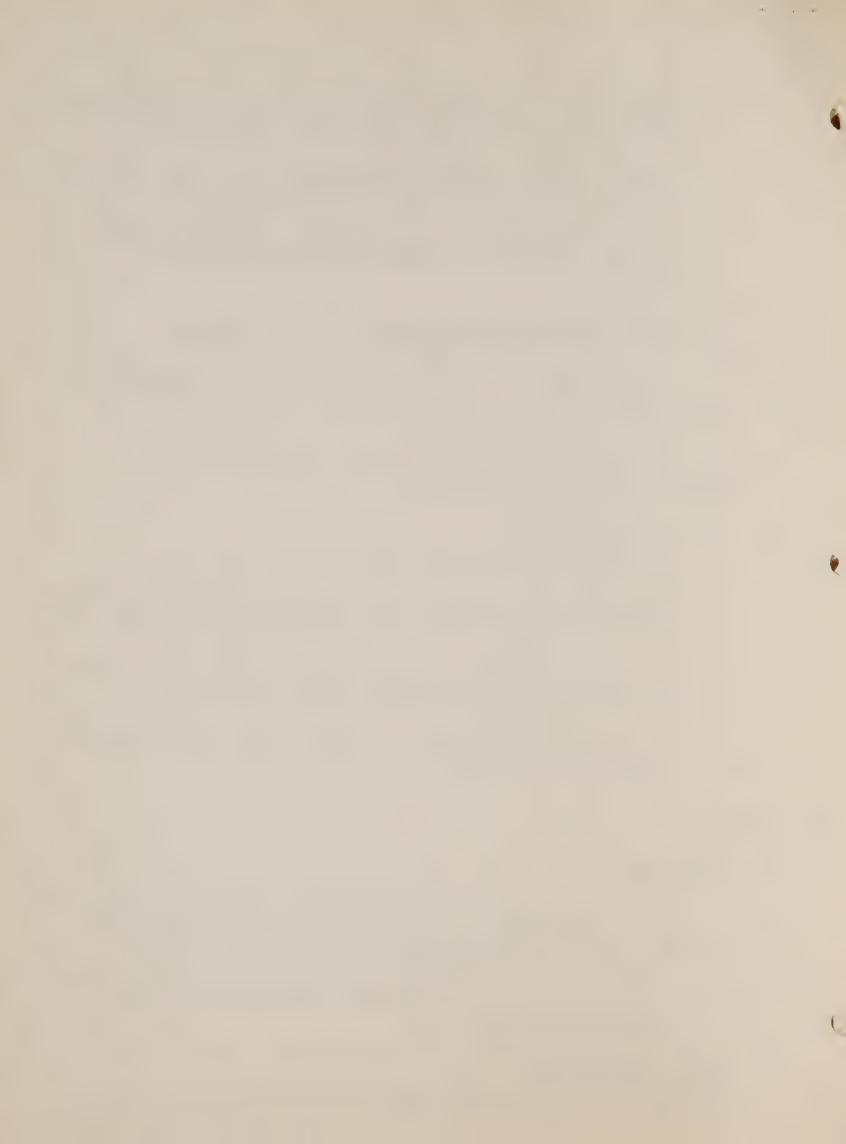
## IV. REPORTING

# A. To Bishops

1. Bishops having jurisdiction in the locality of proposals shall be notified immediately of all actions of the Screening & Review Committee, the Executive Council and the Presiding Bishop.

# B. To Executive Council

1. Members in the province where a proposal is located shall



be notified immediately of all actions of the Screening and Review Committee, the Executive Council and the Presiding Bishop.

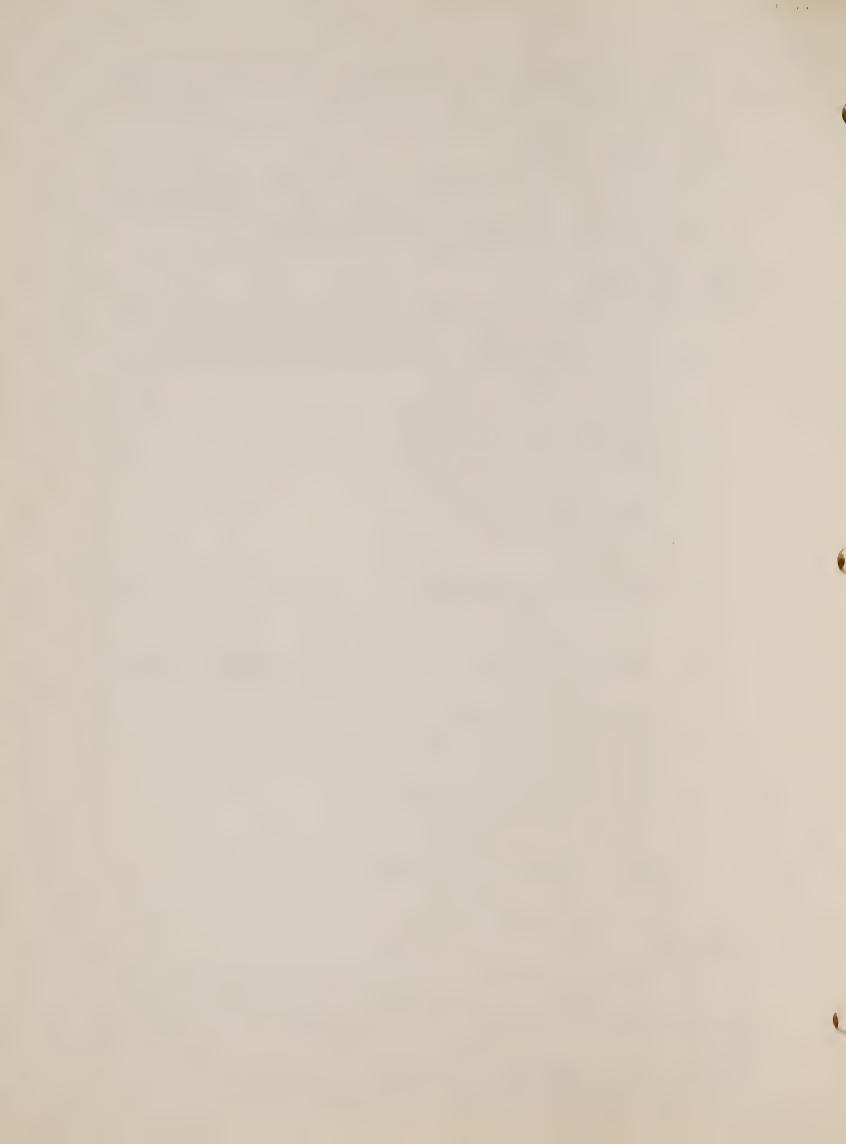
2. All members shall receive monthly a list of grants made in accordance with the foregoing provisions.

#### C. Form of Reports

- 1. Reports of actions of the Screening & Review Committee, the Executive Council and the Presiding Bishop as set forth above shall include:
  - a. The name of the applicant
  - b. The location of the project
  - c. The category of grant
  - d. The purpose of the project
  - e. The amount of the grant
  - f. Other sources of financial support
  - g. Indication of the opinion of the Bishop(s) consulted
  - h. Reasons for the grant
- 2. Monthly lists of grants made shall include:
  - a. The name of the recipient
  - b. The location of the project
  - c. General purpose of the grant
  - d. Amount of the grant

# D. Publicity

It shall be a condition of all grants that there will be no general publicity until after the Diocesan(s) and provincial members of the Executive Council have been notified in accordance with the foregoing provisions.

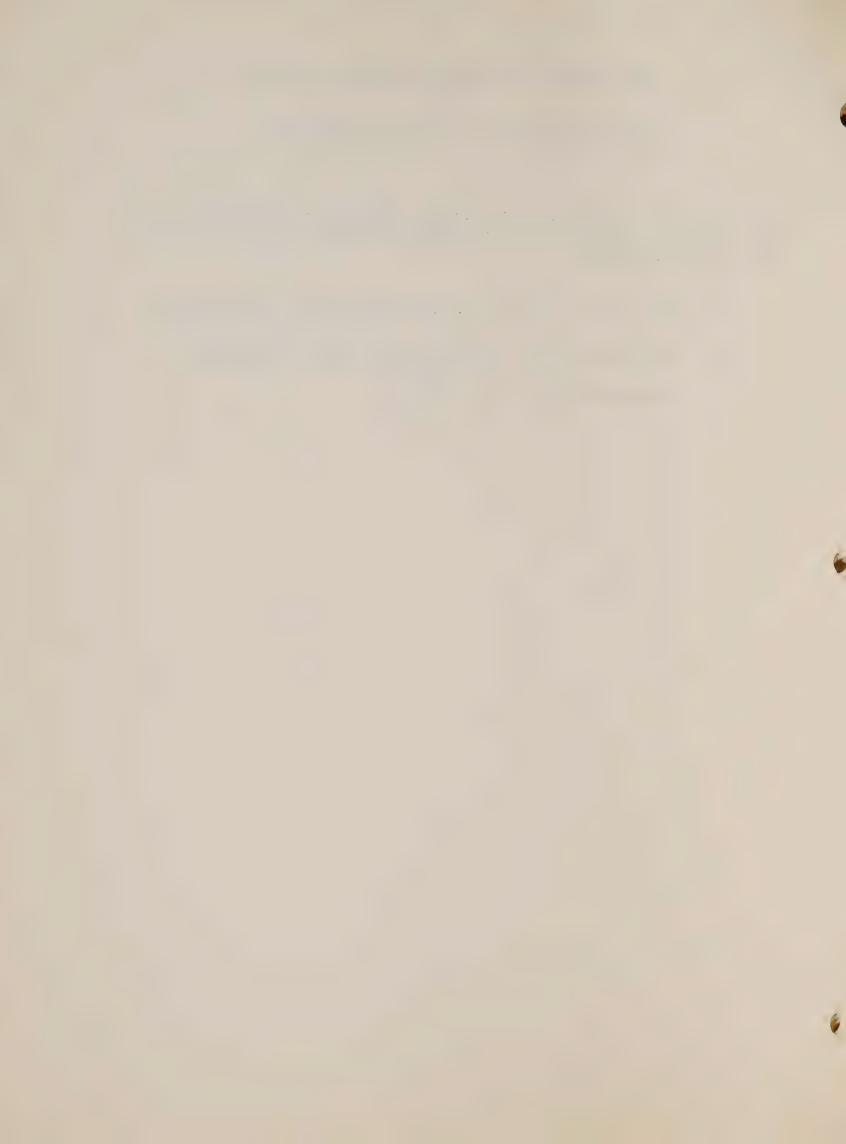


# THE GENERAL CONVENTION SPECIAL PROGRAM

# INTERIM SCREENING AND REVIEW COMMITTEE

The report of the Interim Screening and Review Committee to the Executive Council will recommend approval of the following which are attached:

- 1. Purposes and Criteria for Appraising Applications
- 2. Charter for the Screening and Review Committee
- 3. Recommendations for Funding

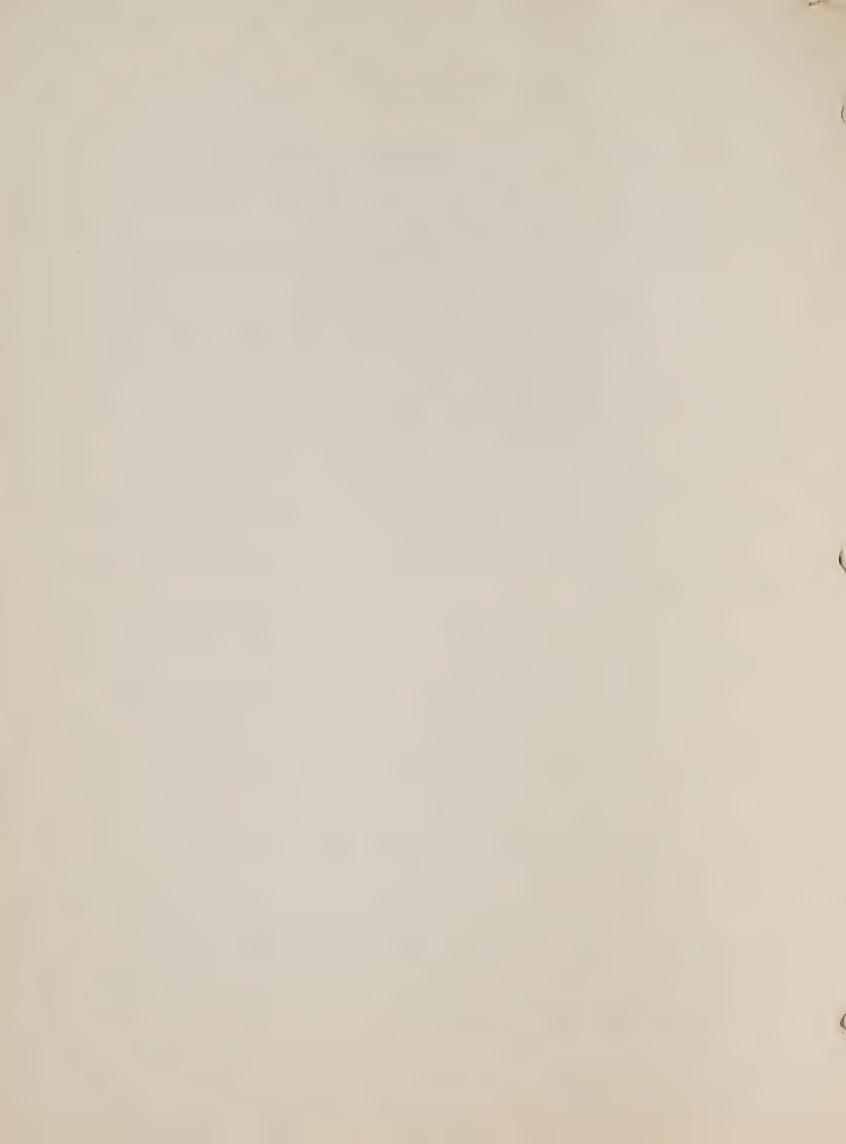


The functions listed in the proposed charter must be, in the estimate of the Structure Committee, assigned to the unit commissioned to carry out the program.

In addition to those five, the following functions closely related to the General Convention Special Program must be planned and carried out by the Executive Council. How many of them should be administratively located within the new Program or elsewhere is subject to clarification, and, where appropriate and necessary, negotiation during the next stage of the restructuring process.

It should be clearly understood that their exclusion from the initial mandate given to the General Convention Special Program is not meant to prejudice subsequent decisions as to whether they are or not included.

- 1. Communication of the General Convention Special Program within and outside the structures of the Church.
- 2. The development and conduct of a program of continuing education for the Church's membership -- adults, young people and children -- on the meaning of the crisis in American life.
- 3. The development of strategies and programs by which overseas jurisdictions confront the problems of poverty and alienation within their own situations.
- 4. The provision of continuing consultative field services with respect to both programs of community services and public welfare and to work with communities and persons in special need (e.g. migrants and American Indians).



- 5. Research, experimentation and planning services for new forms of the mission, ministry and structure of the church in an urbanized culture.
- 6. The conduct of programs for recruitment and deployment of volunteers in the General Convention Special Program.



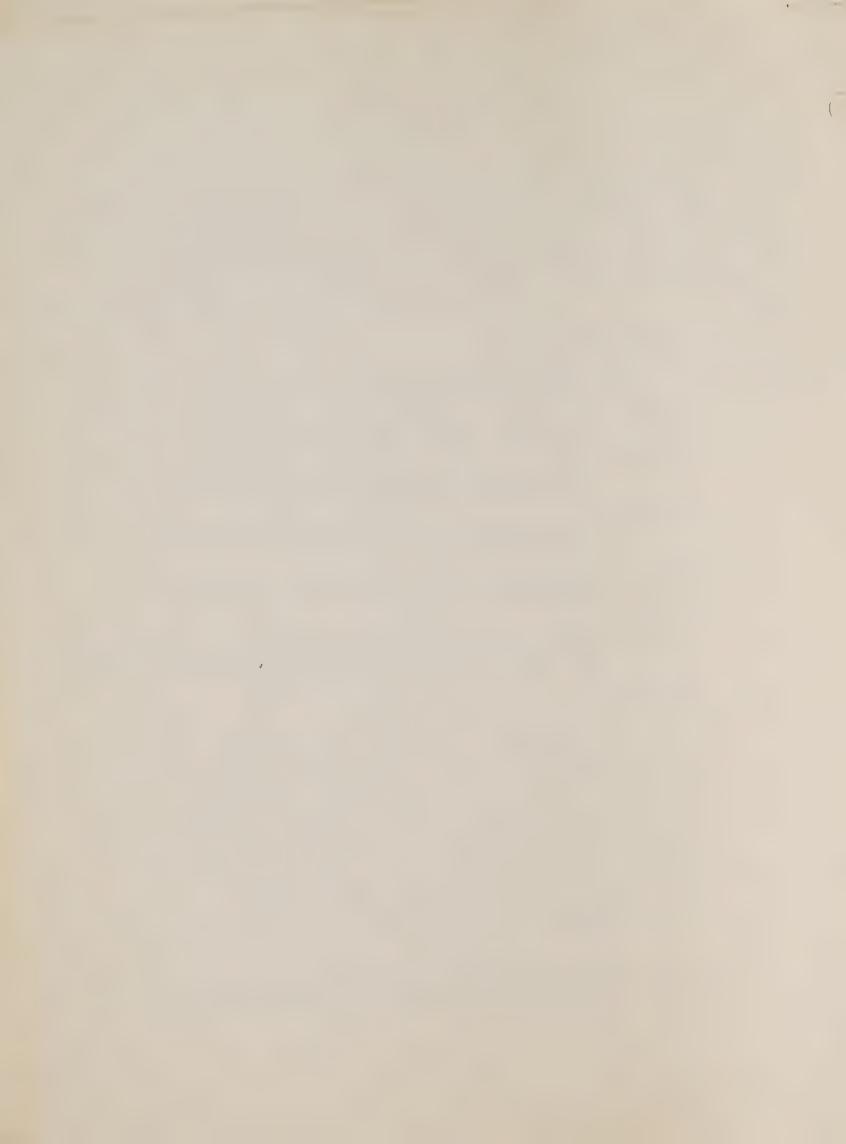
#### Appendix II

We suggest that the following items in the Document produced by Program and Budget under the heading of "Crisis in American Life" relate directly to the five functions listed in the proposed Charter (pages 3 - 6). Figures are cited for identification purposes only.

1. Funds for grants

Sept. 9 Revision p 1-2A To Community Organizations via IFCO and other channels (\$500,000)

- p 1-2B Episcopal Church membership in IFCO (\$20,000)
- p 1-2Cl Grants to Dioceses for local organization in cooperation with IFCO (\$51,100)
- p 2-5A Grant assistance to dioceses in emergency crisis situations (\$35,000)
- p 2B Participate in Community organization and development (\$38,400)
- p 1-2C5 Christian Community Service Agency in Miami (\$22,500 United Thank Offering funds for the urban crisis (\$2,265,917.47 for the triennium)
- 2. Provision of skills and services
  - p 2B Staff help to dioceses in emergencies (\$38,500)
  - p 2-5D Community Change Institutes (\$10,570)
  - p 2-5D Urban Training Center Chicago (\$55,084)
  - p 2-5D Training-New Institutional Patterns (\$50,000)
- 3. Increase action in private and public sectors
  - p 1-3A Contact, stimulate churchmen in finance and business (\$65,000)
  - p 1-3C National Committee for Industrial Mission (we are uncertain about proper relationship of this item) (\$35,000)



plus use of staff, consultants, etc. in efforts to establish effective local, regional, and national coalitions as described by the Executive Council in its actions September 1967;

plus staff time to represent the national Church in public and legislative action on the issues of public policy related to justice, poverty, and human rights; plus efforts at coalitions designed to get at particular

problems

p 1-2D Urban America - coalition for low-cost housing (\$36,100)

#### 4. Action-research

p 2-5A action research (\$35,000)

p 3E Experiment to relate theology and conflict (\$8,250)

5. Assistance to Church with respect to its own life

p 2-4 Scholarships - ethnic minorities (\$30,837)

p 2-4 Recruit-assist seminary candidates (\$13,600)

Implementation of various actions of General Convention, and February and September 1967 Executive Council meetings.

The items listed below serve primarily to identify the type and variety necessary to perform the functions outlined in Appendix I. Additions and deletions as well as discussion of the final locations of these items in a restructured Executive Council are major matters on the agenda of the Structure Committee.

#### 1. Communication

pt. 9 Revision p 3G Dissemination of news and information (\$40,000)
ge & Item

p 3H Radio-TV in urban crisis (\$20,000)

p 3I Audio-Visual in program (\$7,000)

p 2-6A Disseminate experience of urban ministry (\$32,000)



#### 2. Education

- p 3F Educational resources for adults, young people and children (\$75,000)
- p 3D Facilitate intercultural dialogue (\$22,740)

#### 3. Overseas programs

p 2-5C Pacific Urban Program - Honolulu (\$31,000)

#### 4. Field Services

- p 2B Assist Dioceses in planning for church related social services (\$29,200)
- p 2B Assist Diocesan C.S.R. departments in increasing competence (\$25,000)
- p 2B Involve Diocesan agencies/parishes in poverty programs (\$40,000)
- p 2-5B Improve public welfare legislation (\$4,400)
- p 2-5B Assist development of new forms of social ministry (\$20,000)

#### 5. Research

- p 1-2C2 Grants to Dioceses in Pilot experimentation Programs (\$180,000)
- p 1-2C3 Grants for Pilot project, in non-pilot dioceses (\$50,000)
- p 1-2C4 Grant for non-pilot Dioceses experimentation and development (\$110,000)

#### 6. Volunteers

- p 2-5E Volunteers for Mission in U.S. (\$50,000)
- p 2-5E Urban Summer Volunteer Program (\$30,000)







# Blishops

Bishop Creighton Bishop Trass. Bishop Montgowery

#### Panel

Charles Lump

Cantys Weser

Mittie Homphray

Julius Hobson

Reimer Kline

Joseph Leidy

Clifford Morehouse

Oliver O'Conner

Herbert Tate

Cyrus Vance

Paul Washington

#### Staff

Bish y Wines Mr. Walmalay Mr. Zabriskie Mrs. Webb

Presiding Bishop: Icol at the sickness today and the Church as a part of the sickness. Sivuation Distance that the major business of the Church man be what is happening to the Black man in our society, and to all of us because of that is happening to the Black man.

Place before the Church a reordering of our priorities. Speak to the Church about a new way of life. Presiding Bishop will request the Erecutive Council to ask General Convention for a radical roordering of our priorities and invest the manpower and resources of the Church in the ghetto and its people.

What we are asking is little chough. It can only be seed money in an effort to enlist others to work with us. We must stand ready to help the paople of the ghello, but - on their terms.

The Bishop is asking this on so much incause it is an energency but because it is importainte for the Church to involve itself in human destiny and in the suffering and agony of the ghetto. The Episcopal Church and all churches have to come to grips with this agonizing problem made clear by the rioting.

So far, preparations have been largely those of the Presiding Dishop and the Council staff. This Final of Advice is to move the proposal out of its staff status to represent more of the thinking of some of the Church's leaders in various sectors of our society.

Yesterday, a group of Black resple came to tell us what the need is and what the Church ought to do about it.

# Baading and Comment on Draft Proposal

Mr. Vanca: - xs: National Priorities

We are rich enough to deal with the Jomestic crisis and still meet our commitments in Vietnam. I gree with the rest of the first section



Morehouse: - Is it possible to separate these?

Numphrey ind in the party of the verse, Christian echic arrands we deal with our society.

Wishington: - Relationships between action at home and abroad.

laidy: Frigram puts us in a redical position. Demands a radical restudy of our whole program; uses of manpower, buildings, and other resources, not just money in our each budget. Should be emphasized.

Pracer: Questions thoughther it is ally hites - is cocific enough.

## forument form Twenday Feating

REPORT OF THE ADVISORY COMMITTEE TO THE PRESIDING BISHOP ON CITIES

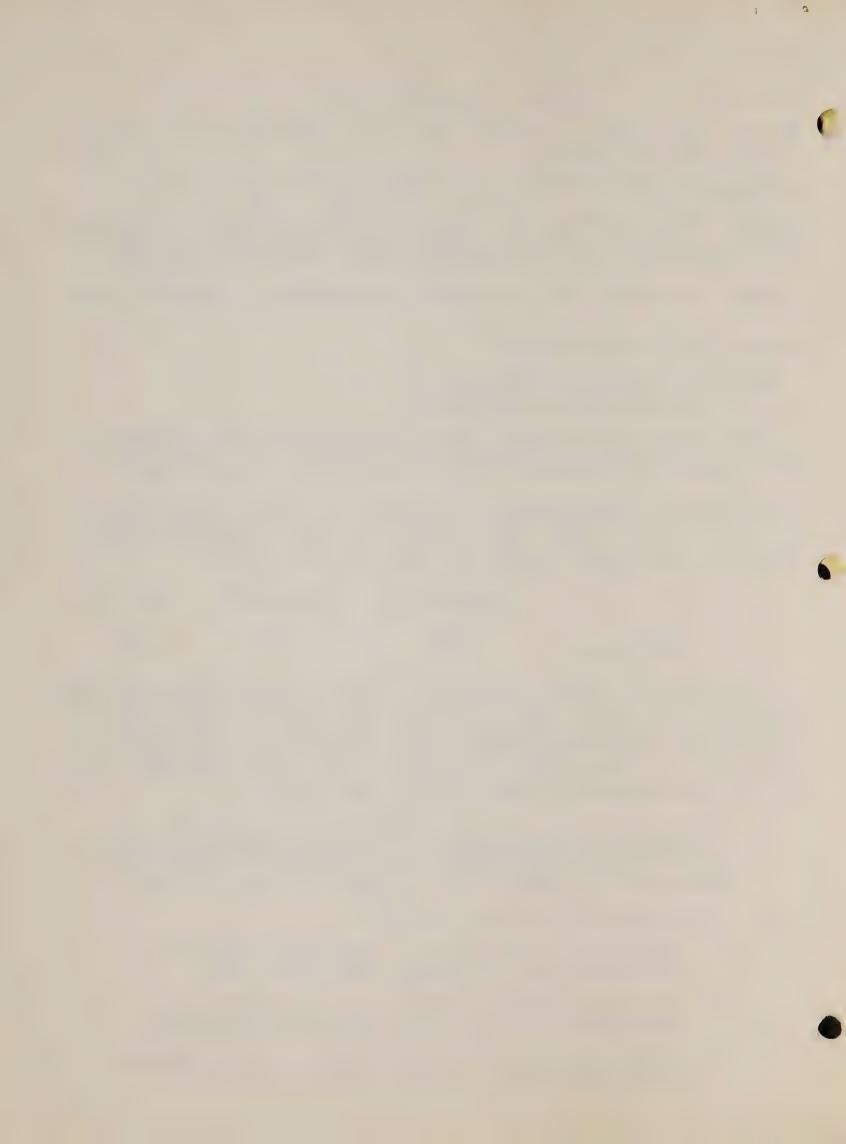
Plack Parple his the revolt against an oppressive white reciety. We will no longer thanks to cults designed to exploit us and propose to free ourselve: by developing black economic and political power.

Programs allegably designed to help us have failed. One revealing statustic inductors that, despite emphasis on young people between 16 and 20, the desmployment rate of black youth has increased (the only result has been minimal approximation non-Black youth).

	June 1965	June 1966	June 1967
Black	25%	26%	27%
Non-Black	17.5%		13.6%

You have asked up how the Church can best place its resources, financial and human, at the action of the people in the cities and by what criteria it can enter into purinership with indigenous organizations. Bistorically, the Church has not been a viable force in movements for basic social change. Quite the contrary, its history has been a reactionary one. If you wish to begin to concern yourselves with present reality, we recommend the following minimum action:

- 1. Reform yourselves. Until the Church is purged of the crime of racism by respecting Places within its membership and by exercising its economic and political power to declare non-compliance with apprecase, we cannot take you seriously.
- 2. Proclaim support of Black Power by:
  - a) Committing, without strings, substantial money to Black People for developing viable power bases.
  - b) Capitalize community de elegrant in the ghottos (a.g., comparatives, credit unions, housing corporations).
  - c) Provide possible with special skills to serve indigenous organizations (e.g., legal, training, research).



The only criterin for manys and ling them sives of these resources should be:

- 1. A demonstrable base of Black People.
- Intent, through a program controlled by Blacks, to develop economic and political power.

Humphrey: - Get some young people involved.

O'Commerce You have a choice to make now. You can only succeed by getting maximum appearate of such community to the other. The Church can only understand itself by exposing itself to the gheate community. The mambers of the Church should be underto demonstrate their own Christianity - look at imambelies river; look at its own practices. The Church is powerful enough to do what it proposes for the city if it decides to eliminate the whole mentality of the rich and the poor.

Don't send any white rem to the quarks suttil we can understand each other. Dealisty the market we created. To what you may you are doing or don't proclaim them.

Sumphrey: The Negro community only understands when it sees, not what it is told fouth talk, acti With all the enlightenment available to us tolay, there is no mouse for the amount of vast investment in the wrong things.

Crumo: Agrees on the evolution of units and the Disagrees that it falls all on the Digro Asked O'Conner to elaborate on "pouring money in" will not do the job; must change the mentality.

O'Couner: - Change my mentality first - gut back at white man for having to wait on him by staving him cold coffee. I learned how to play a game.

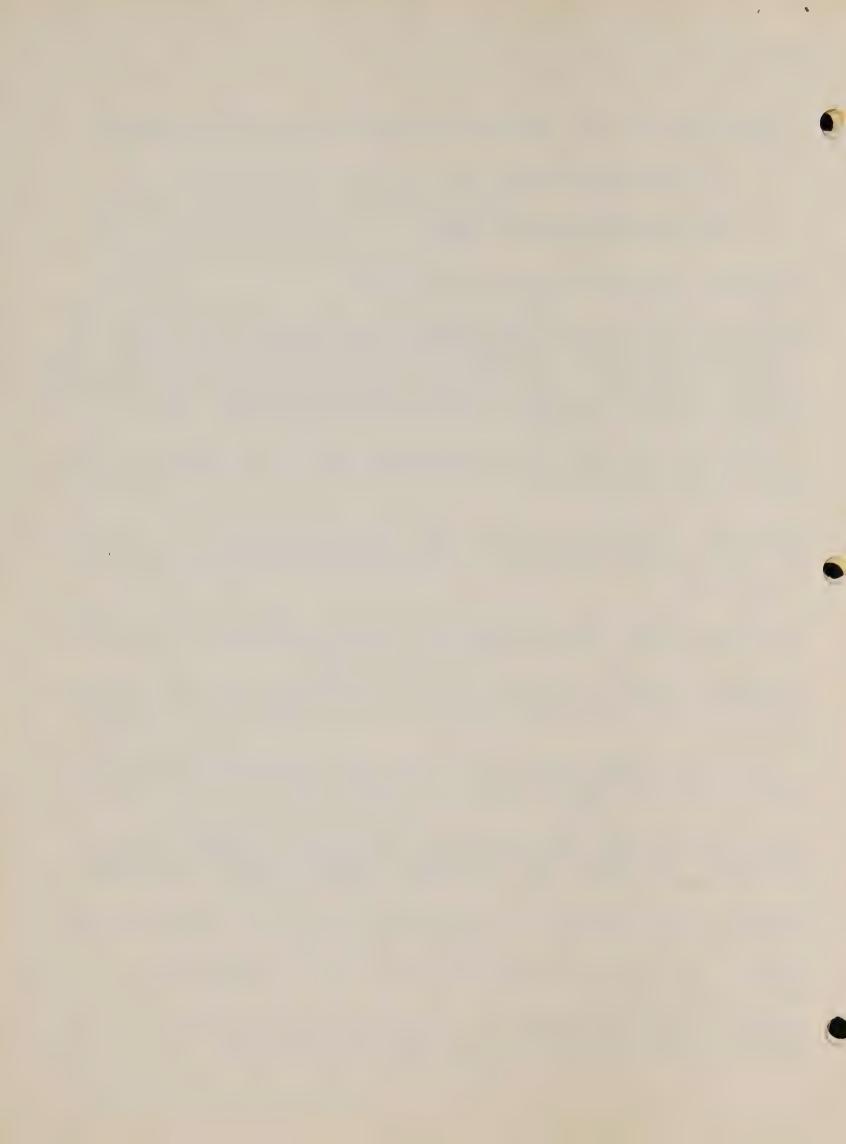
On urbin renewal: it has to be done, but let Black people say how it should be done. The Black or munity needs to change its own mentality to be honest and capable instead of "faking it."

Let's be constructive. There was a community in Houston which was of the poorest. The treatments added for help in remodeling their own community. It is now a fine community. The people did it thems was. We know what we need. Give us the money and we'll do it.

Prace: - If our purpose is to give weet it the poor, without strings, politically how do we get it through Convention?

Adser: Lengral that the Back poor own speak for themselves. We must let them do so.

Hobson: - Can get at tirmich of we upferstand what Black Power is the Enow white white power is a that's about Black Power is.



Assen: Convention is like Conjust. It depends upon the spirit of the body.

Crump: Any proposal labelled Elack power has no on no of getting through Convention. Avoid the term.

Montgomery: Alledy doing some of the enhings in some periodes and dioces. Nassive support and principly by the Presiding Bishop will encourage them and gain widespread support.

Francis Cal on import a Negro to any these things lovd and clear at Convention - not left a white wer speck for Elack people.

Humphory: - The months to the factor and speak in that it identifies Oppression with Black.

Leidy: Lat's not identify this proposal is bibotal. It's Redical Constructive. There is a reserve of conservative opinion in the United States. We should say for the boot of American life for all people.

O'Conner: - Not to use the tarm Black Power is hiding the issue. And don't use a Flack man to rely the proposal. You are speaking about your own problems.

Washington; There is a tendency to define black Power by its effects and thus lose sight of the real problems - racism. White people are so filled with fears, they cannot one the truth. Can Convention look at the truth? Nacism was a reloped out of a need of the white has to bolster himself by holding someone else down.

Creighton: This is a so of proposal and honest. To sucround it with a lot of sales tall would be mistake. But we should do some briefing of people in a proper way ahead of time.

Crump: - Does the P B not have the right, when he sees a crisis, to go directly to the diocestar and tage them to consider this with their deputations as a "program of the Church?" Don't let this come to Convention as Program and Sudget - soney - but what the Church ought to do.

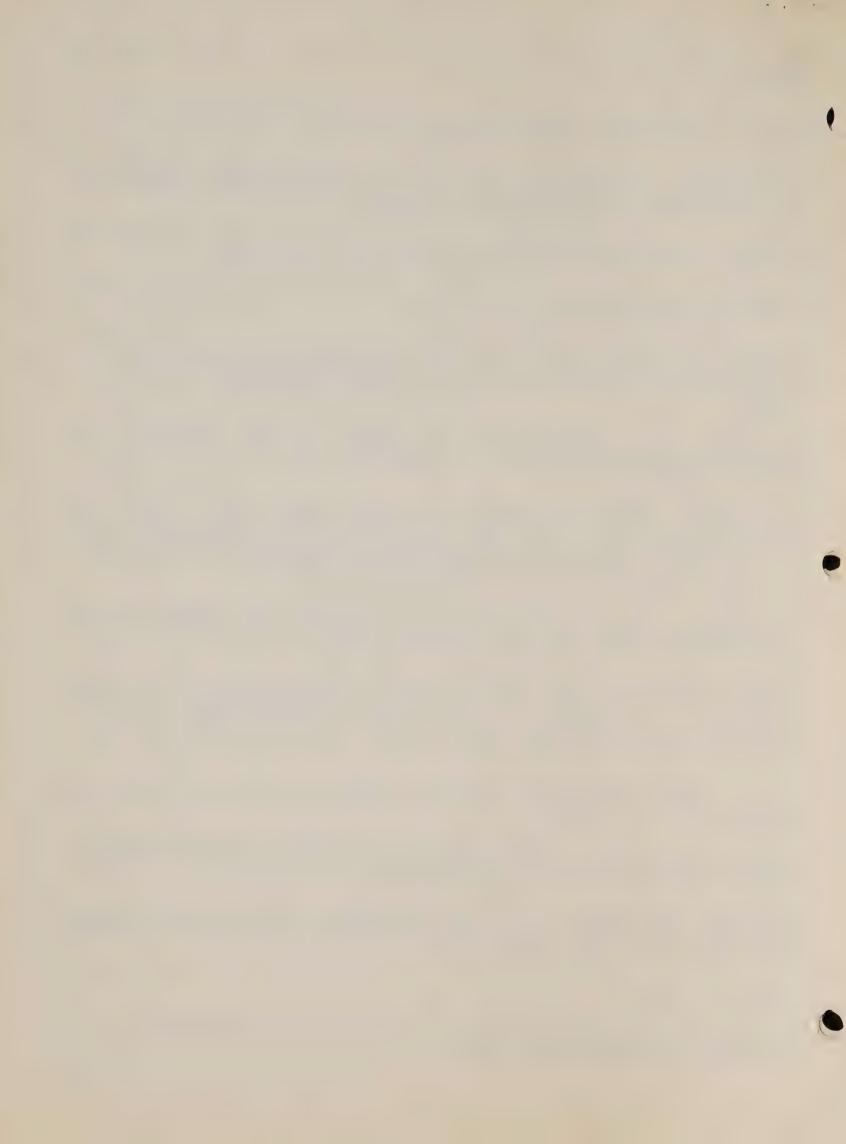
Kline: - Remove paragraph on Vistnam. Proposal big enough without rais-Ing the issue of Vietnam.

Paser: With Pichop putting the Charab or the line in the Opening Service, this will carry it better than written documents. Emphasis must be on the program, not the dollars.

Creighton and Fraser: If people are given a chance to think before hand, it has a bottom chance. If then comes off, it may be the rallying point of the whole Convention.

Vance: - Agrees.

Morebouse: We need a conversion of the Church and Convention, and you can't get that in one night.



proposal P B intends to make.

Tate: You any this is the classic again distinct What were do we need?

Hobsons The paoposal can be sold by I militare - East the data to back up the statements.

#### Consensus

Release to information to the little in a simple inches as an urgent matter and ask their help.

Crump: There will be two major questions:

- 1. Thy should the church release a mellion deliars when the government is releasing billions?
- 2. When you say, release makes the pass to spend, what poer do you mean? Be prepared to answer these.

P.B: Integrity of the poor which te the rine consideration.

Could we get them to come west Thundery?

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## MEETING OF THE SCREENING AND REVIEW COMMITTEE

December 7, 1967

The Director of the General Convention Special Program and the members of the Screening and Review Committee met with the Presiding Bishop on Thursday,

December 7, 1967, in the Sixth Floor Conference Room of the Episcopal Church

Center.

Mr. Turner called the meeting to order at 10:30 a.m.

#### ATTENDANCE

The Rt. Rev. John Hines

Mrs. Mattie Humphrey

Mr. Julius Hobson

Mr. Oliver O'Conner

Mr. Byron Rushing

Mrs. Nadine Winter

Mrs. Cyrus Higley

The Rev. Canon St. Julian Simpkins

The Rev. Quintin Primo, Jr.

Mr. Houston Wilson

Also: Mr. Warren Turner, Mr. Leon Modeste and The Rev. John Stevens.
INTRODUCTION

Mr. Turner officiated over the meeting. The Committee was informed that Bishop Hines would appear briefly at the meeting as it was necessary for him to attend the burial ceremony of Cardinal Spellman.

Mr. Turner gave a description of General Convention Special Program from its beginning to its present state. He said that Bishop Hines felt that the Church could take a role in reconstructing the lives of the poor in America. In essence the Presiding Bishop wanted a new kind of program in which the Church would fund the poor directly so that they could run their own businesses, community centers and the like. The Presiding Bishop emphasized that the funding should be done with no 'strings attached'.



Mr. Modeste said that the task of the Screening and Review Committee was to define the procedures of the Special Program Unit in making grants to groups. It was pointed out that Resolution #6 clearly defined how the money should be used.

Someone indicated that the ghetto poor should be represented on the Committee, and it was stated that this Committee was an interim one until the Council meeting of February, 1968.

### GOALS OF THE SPECIAL PROGRAM

After reading the list of goals the Director asked if there were any questions. It was agreed that the goals could stay as it was.

# ROLE AND AUTHORITY OF SCREENING AND REVIEW COMMITTEE AND STAFF

One member strongly emphasized that the policy should be determined by the indigenous poor. It should be left up to the poor to enunciate their own criteria.

All grants should be made with no strings attached, after the conditions of Resolution #6 have been met. As to the accounting of a grantee's budget,
Mr. Wilson said that the General Convention Special Program's staff should accept basic accounting procedures and that it is essential for staff to see that the purpose for which the grant was made has been fulfilled.

# SUGGESTED PROCESS FOR GRANT APPLICATIONS:

Referrals: Depending on the services, staff should contact an agency where the specific service can be rendered. If not staff should appearse proposals to see if it is espential for field visits.



# FOR WHAT PURPOSES SHOULD GRANTS BE MADE?

After a lengthy discussion the Committee decided that the term
"Community Organization" does not adequately fit the purpose of the General
Convention Special Program. Community organization should be issue oriented,
conflict oriented; it should stimulate self determination and develop a
new identity. It was decided that "Community Self-Determination" should
be substituted in place of "Community Organization." It is the only was
the poor will be in a position to determine their destiny and where they
can affect change in their community.

## PROGRAMS OF SERVICE TO THE POOR

This category does not lend itself to doing the type of job this Unit was set up to do.

Mr. Hobson stated that the money should go directly to the poor and should not go to the administration of a program. Staff should aim at helping the people by changing the structure. Mr. Hobson emphasized again that grants should not be funded to perpetuate the poverty of the poor man. Therefore Category #5 is to be omitted.

Consensus was that service programs designed and controlled by the recipients are appropriate for grants.

## THROUGH WHAT CHANNELS SHOULD GRANTS BE MADE?

Questions were raised about the Inter-Religious Foundation for Community Organization. The Committee wanted to know what IFCO's procedures were going to be and if they had received any free money. Someone pointed out that IFCO had no poor people and only one Negro on its board. Mr. Rushing said he felt that it was not crucial for the General Convention Special Program to get involved with IFCO. Mr. Wilcon thought we had a responsibility to IFCO and



we should see that it works, because of its ecumenicity and its flexible leadership.

Canon Simpkin requested that Mr. Wilson explain Resolution #6 in full detail. After Mr. Wilson's explanation of Resolution #6, he then stressed that the General Convention Special Program should stay away from self-ordained administrators and professionals, and that the poor should be given the privilege of evaluating their own ability.

## SUGGESTED NORMS AND CRITERIA FOR APPRAISING APPLICANTS

Suggested Norms: It was felt that the word "Grassroots" should be omitted, because of its connotation.

Local Support: The General Convention Special Program's staff should try to evaluate the grantee's community, by going into the community and not accepting what is on paper. If possible the General Convention Special Program's staff should contact a reliable person of that community to make the necessary evaluation.

Mrs. Humphrey then suggested that the General Convention Special Program should have a test for funding.

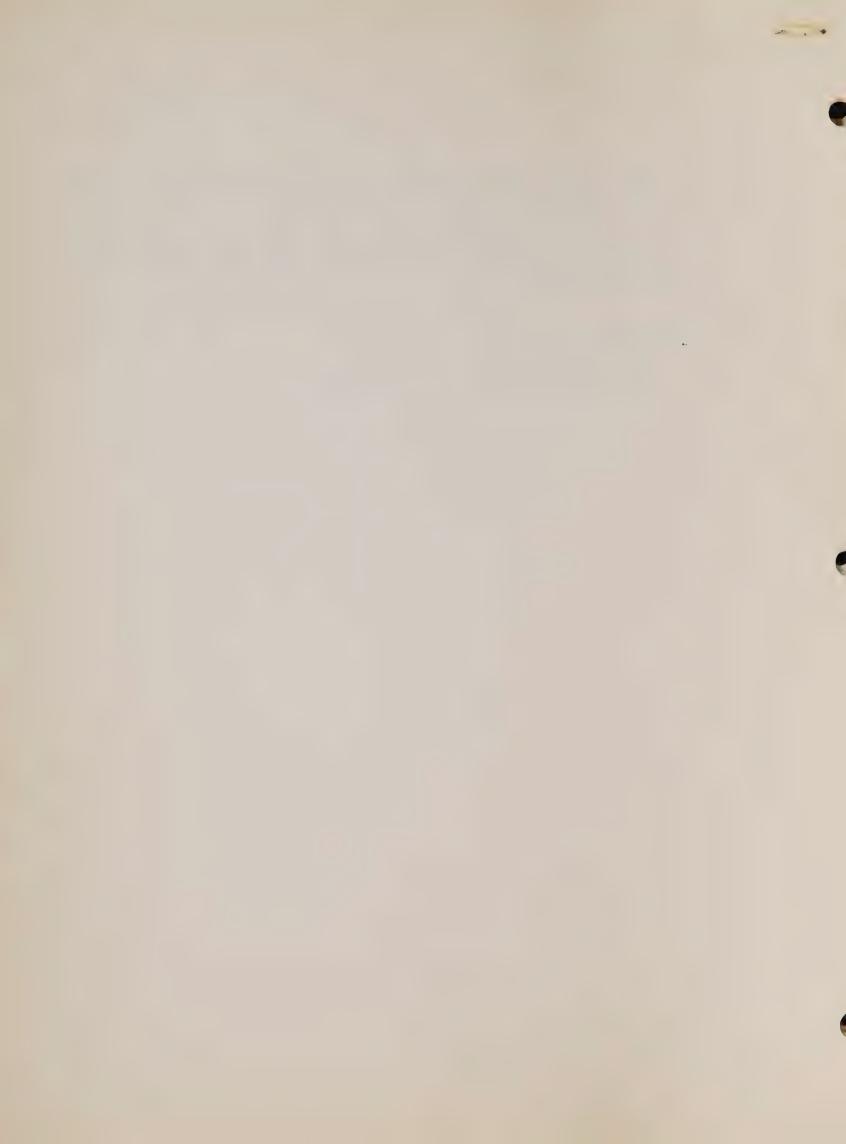
- 1. Test of wholeness, full containment within itself. Is the origin and major intended effect fully contained within the nature and fulness of the program?
- 2. Test for paternalism. Are the intended recipients significantly unlike the policy makers in age, economics, race, sex, residence and education, etc.
- 3. What is its community image? Does it stimulate new definitions, methodolgy and visions for the people.
- 4. Can it produce major impact on the society?



It was felt that the Committee should meet before the next Council meeting, which will be in February. Therefore, the Committee meeting was scheduled for January 10, 1968, in the Sixth Floor Conference Room from 10:00 a.m. to 4:00 p.m.

## ADJOURNMENT

The meeting was adjourned at 3:45 p.m.



# MEETING OF THE SCREENING AND REVIEW COMMITTEE January 10, 1968

The Director of the General Convention Special Program and the members of the Screening and Review Committee met on Wednesday, January 10, 1968, in the Sixth Floor Conference Room of the Episcopal Church Center.

The meeting was called to order at 10:00 am by Mr. Warren Turner.

#### ATTENDANCE

Mr. Julius Hobson

Mr. Oliver O'Conner

Mr. Byron Rushing

Mrs. Nadine Winter

Mrs. Cyrus Higley

The Rev. Canon St. Julian Simpkins

The Rev. Quintin Primo, Jr.

The Rt. Rev. Ned Cole

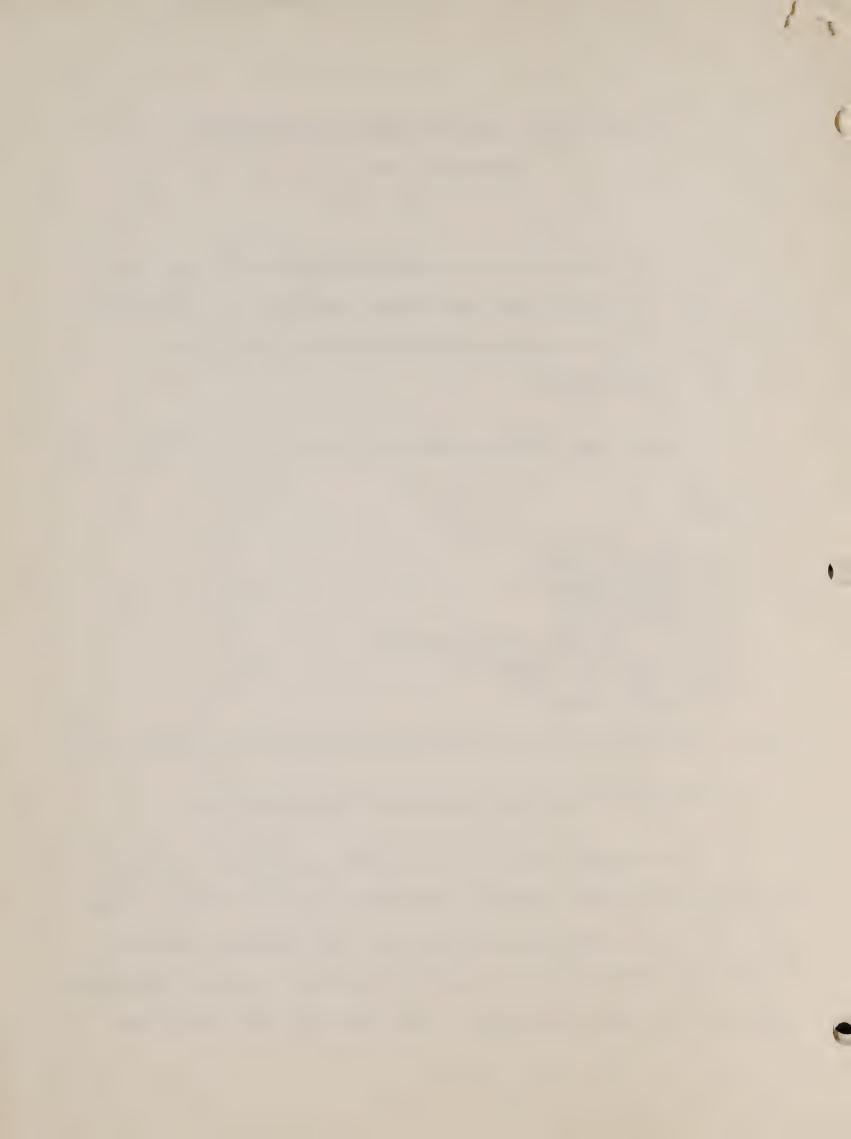
Mr. Houston Wilson

Also: Mr. Warren Turner, Mr. Leon Modeste and the Rev. Charles Glenn.

The minutes of the last meeting was approved as read.

Mr. Wilson gave a report to the Committee on what occurred at the Executive Council meeting of December, 1967, in Greenwich, Conn.

Mr. Modeste then told the Committee that the Permanent Screening and Review Committee Charter and the Priorities for Grant Applications were of great importance; hence it was imperative that they began



working on it. Therefore, the substance of the minutes are contained in the attached Charter and Priorities.

Mr. Turner suggested that the Committee meet before the February 20 meeting of the Executive Council. Thus, the next Committee meeting is scheduled for February 12, in the Fifth Floor Conference Room from 10:00 a.m. to 5:00 p.m.

#### ADJOURNMENT

The meeting adjourned at 5:00 pm.

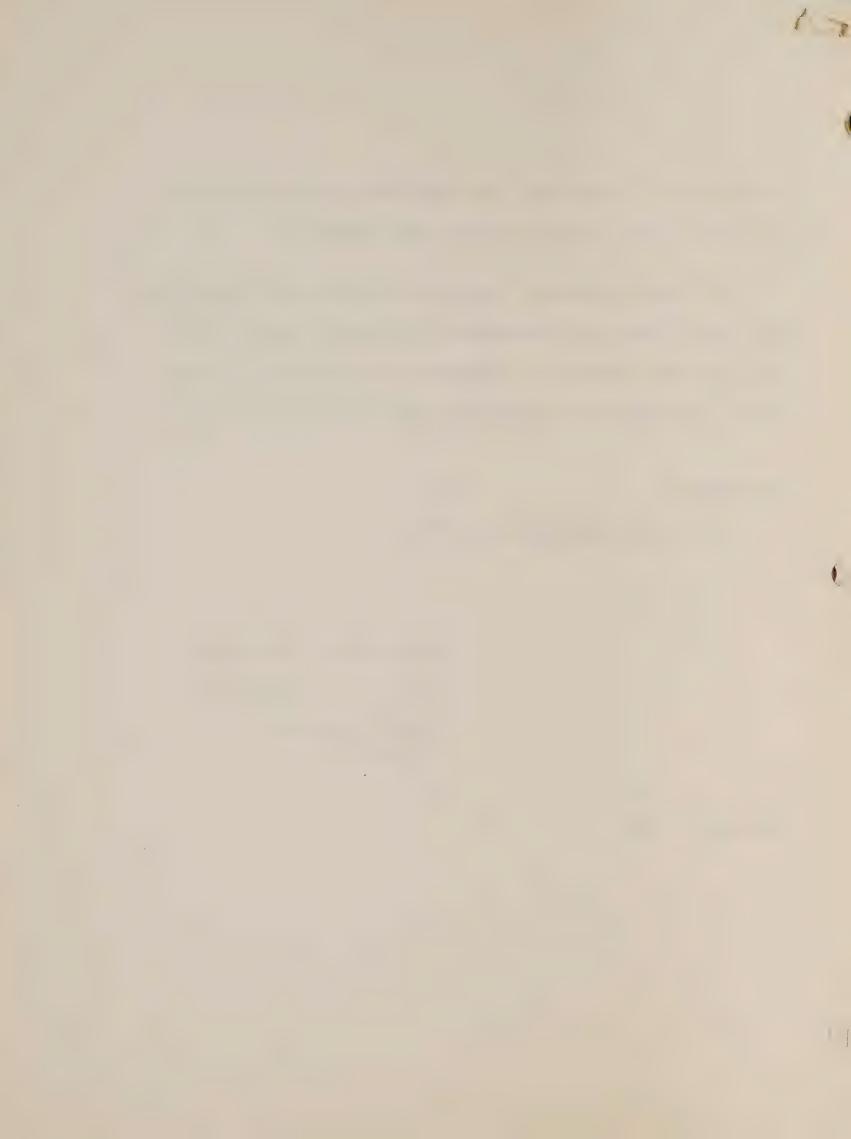
Respectfully submitted,

Ponia G. Brooks

Sonia P. Brooks

Secretary

February 2, 1968







# CHARTER FOR SCREENING AND REVIEW COMMITTEE (Interim)

The Screening and Review Committee (Interim), heretofore appointed by the Presiding Bishop with the approval of the Executive Council and accountable to the Council, is charged with the responsibility of recommending to the February, 1968, meeting of the Executive Council for its consideration and approval the establishment of:

- 1. Working procedures consistent with the conditions of Resolution #6 of the Report of the Program and Budget Committee with respect to funds within the General Convention Special Program including funds for the purpose made available from the United Thank Offering of the women of the Church.
- 2. Priorities for the use of grant monies within the following categories:
  - a) funds for community organizations to enable the poor to develop economic and political power bases;
  - b) funds to assist dioceses in emergency situations and in their efforts to respond to the urban crisis;
  - c) funds to enable participation in coalitions and to stimulate the formation of coalitions at local, regional, and national levels.
- 3. Criteria and Priorities to govern the screening of applications and making of grants.
- 4. Evaluative criteria for determining the extent to which work supported by grants achieved the purposes set forth in the applications therefor.
- ✓ 5. Criteria and method of selecting and appointing the permanent Screening and Review Committee.

The Acting Director of the General Convention Special Program shall serve as staff of the Committee, with voice (but not vote) in its deliberations. The Presiding Bishop may designate a deputy to act as Chairman in his absence. The Acting Director may designate a deputy to serve in his absence.

At the meeting of the Executive Council held at Seabury House, Greenwich, Connecticut, December 12-14, 1967, the above Resolution was adopted.



Charter for Screening and Review Committee (Interim)

The Executive Council is, by action of the General Convention, responsible to the Convention for the administration of grants within the General Convention Special Program. The following proposals will be submitted to Executive Council for action.

## Proposals

There shall be a Screening and Review Committee, appointed by the Presiding Bishop with the approval of the Executive Council and accountable to the Council for the following responsibilities:

- (1) in accordance with Council policies, to provide for the allocation and oversight of the administration of grants from funds within the General Convention Special Program including funds for the purpose made available from the United Thank Offering of the women of the Church;
- (2) to establish working procedures consistent with the conditions of Resolution #6 of the Report of the Program and Budget Committee;
- (3) to establish priorities for the use of grant monies within the categories projected; i.e.,
  - a) funds for community organizations to enable the poor to develop economic and political power bases;
  - b) funds to assist dioceses in emergency situations and in their efforts to respond to the urban crisis;



- c) funds to enable participation in coalitions and to stimulate the formation of coalitions at local, regional, and national levels.
- (4) to establish evaluative criteria for the grants program;
- (5) to report to each meeting of the Executive Council and to make recommendations to the Council for changes in policies.

The Screening and Review Committee shall consist of the following membership: the Presiding Bishop, ex-officio, chairman; two members of the Executive Council; two persons nominated by the General Division of Women's Work; two persons nominated by the Committee of Clergy who are Negro; and four persons nominated by the ad hoc committee to the Presiding Bishop (the Booth Committee). The Acting Director of the General Convention Special Program shall serve as staff of the Committee, with voice (but not vote) in its deliberations. The Presiding Bishop may designate a deputy to act as Chairman in his absence. The Acting Director may designate a deputy to serve in his absence.



## Purposes and Criteria for Appraising Applications

## 1. Purposes:

The applications shall fall into one or more of these three categories:

- I. Community self-determination on national, metropolitan and neighborhood levels (urban, suburban and rural) for social, political or economic power, including basic research and planning to these ends.
- II. Programs of service to the poor, designed and controlled by those to be served; including training and skills necessary to assure effective conduct of such programs.
- III. Community leadership training and experience in areas of need identified by the applicants.

## II. Criteria:

- A. In conformity to the provisions of Resolution #6, General Convention:
  - 1. The purposes and ends sought to be obtained by the proposed program falls within one or more of the <u>Purposes</u> enumerated above.
  - The proposed program is based upon the fundamental principle of assisting the poor to organize themselves so that they may stand on their own two feet and determine their own destiny.
  - 3. The proposed program, by its terms, provides that it will be administered, implemented and carried out by the proposed grant recipient without regard to race, creed, or ethnic origin.
  - 4. The proposed program, by its terms, provides that none of the funds received by the proposed grant recipient will be utilized for the benefit of, or in connection with, the activities of any individual or group, including the recipient, which advocates the use of violence as a part of its program.



- 5. The proposed program, by its terms, provides that neither the Episcopal Church, nor its Executive Council nor any officer or agency thereof, shall exercise any supervision or control whatsoever over:
  - a. The proposed grant, once it has been made, or
  - b. The administration and execution thereof by the recipient, or
  - c. ends and purposes sought to be obtained thereby.
- 6. The proposed program, by its terms, provides for at least semi-annual financial accounting and reporting by the proposes grant recipient in accordance with customary accounting procedures.
- 7. The proposed program, by its terms, provides for at least annual evaluation of
  - a. the administration and execution of the proposed program, and
  - b. the progress of such program towards the attainment of the purposes and ends sought thereby.
- 8. The Screening and Review Committee of the Executive Council shall determine, as a part of its initial appraisal of the proposed program, that the proposed grant recipient is reasonably able to attain, and will attain, the purposes and ends sought thereby.

### B. Need:

- 1. Is there a critical local, metropolitan, or national need for this project?
- 2. How is this need demonstrated? Statistics, personal testimony, other?

## C. Feasibility:

- 1. Do the stated purposes, objectives and timetable represent a coherent, reasonable plan?
- 2. Will this project have a wide range of impact on society?
- 3. Is there a high degree of readiness for the project? (Actors, sponsor, system)
- 4. Can the project accomplish its goals without dependence on other agencies?
- 5. Is the project non-paternalistic? Are recipients significantly different (e.g., race, sex, education, etc.) than the policy makers?



- 6. Will the project stimulate new self understanding of and visions for the people?
- 7. Does the proposal promise increased self determination for poor people?

#### D. Use of Resources:

1. Is the budget realistic?

2. Are there budget projections for eventual self-support?

3. Will this project generate other sources of funding if the GCSP supports it?

4. Are the required trained personnel available and ready?

5. Is there a reasonable plan for human resource development?
On-the-job-training of indigenous leadership, etc.?

6. Is there maximum utilization of local resources, human and financial?

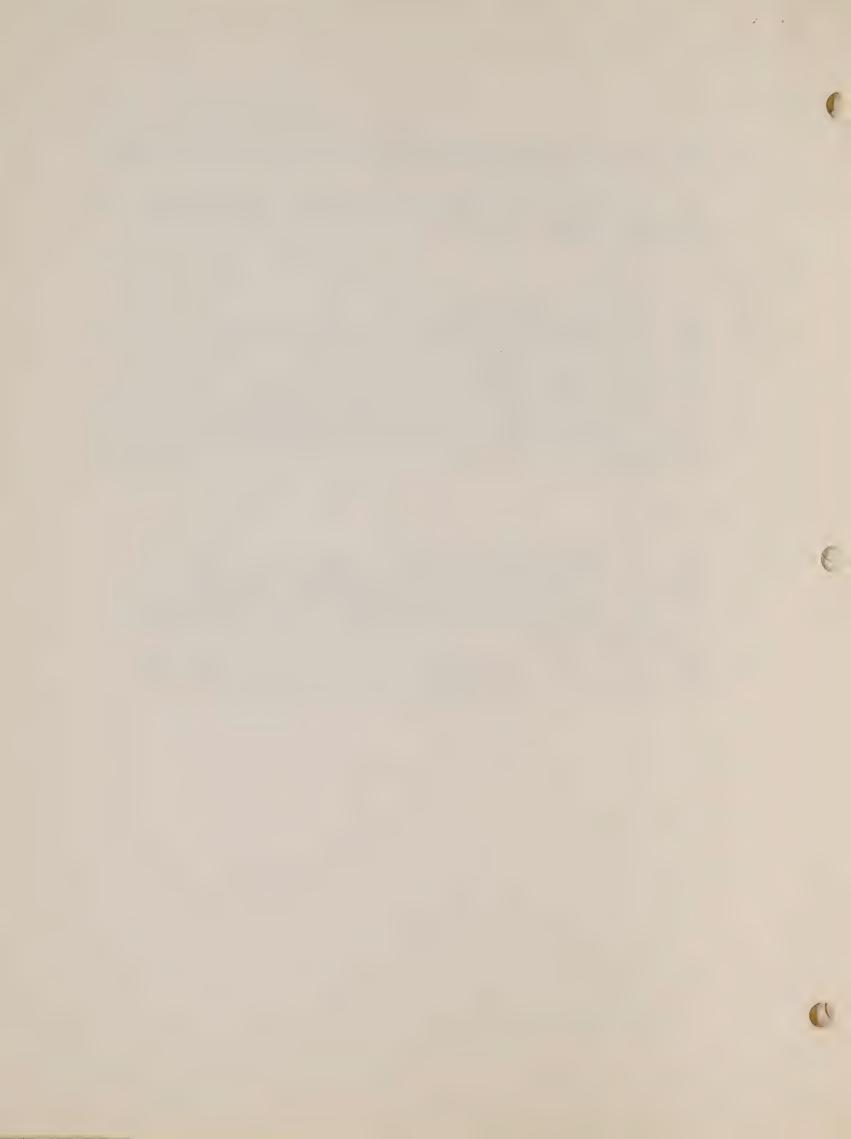
## E. Local Support:

1. Who wants this project?

Can the proponents demonstrate a significant base of support for initiating or continuing this project?

3. Have the constituency participated in the planning and designing of this application or is it just the work or professionals?

4. What is overall relationship between this project and the members of the neighborhood or community?

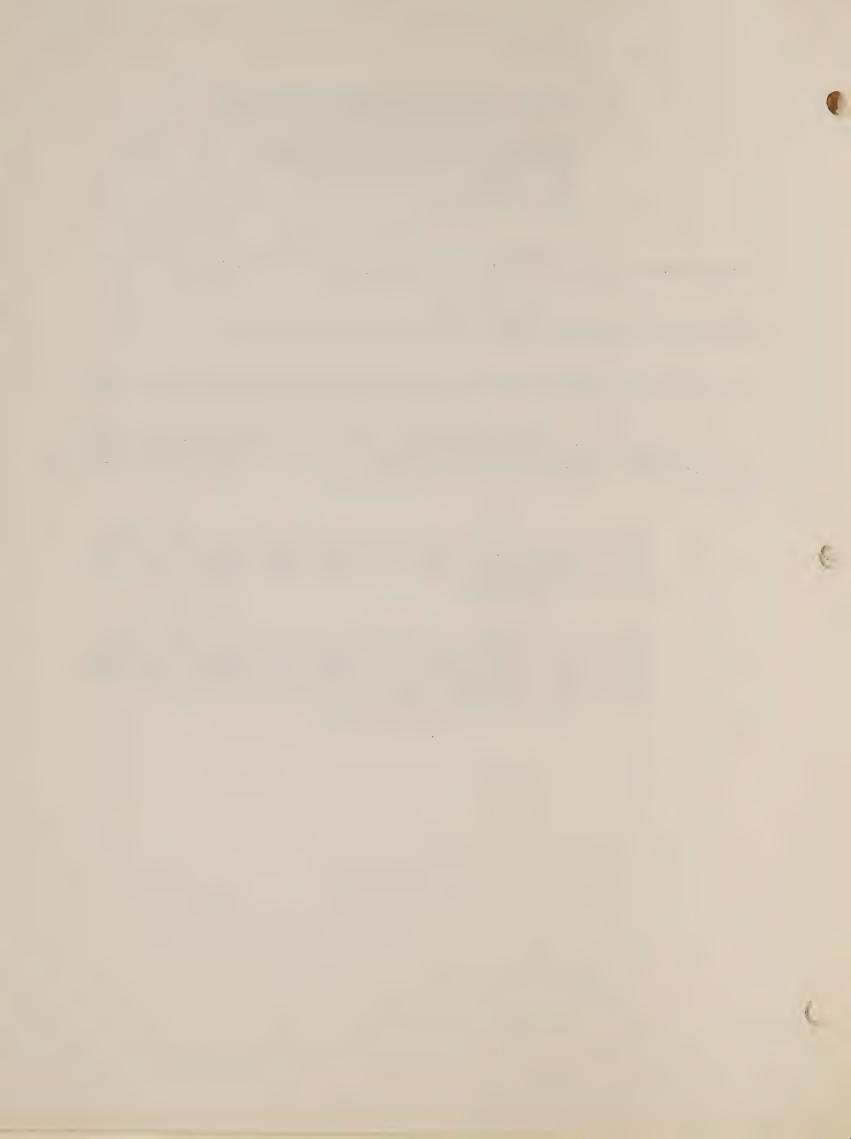


# THE GENERAL CONVENTION SPECIAL PROGRAM

## SCREENING AND REVIEW COMMITTEE

## Recommendations for Funding

- 1. Designation of \$50,000 for emergency grants to dioceses.
- 2. Designation of \$25,000 for other emergency grants.
- 3. Designation of \$50,000 to encourage participation in coalitions.
- 4. A grant of not more than \$700,000 to the Inter-Religious Foundation for Community Organization to be paid on a 3 to 1 matching basis as follows:
  - a. \$200,000 on March 1, 1968 to be matched by \$600,000 from other sources prior to any other grants from the Executive Council.
  - b. Additional grants not to exceed \$500,000 total made quarterly, at the dates of Executive Council Meetings, each grant contingent upon concurrent matching on a 3 to 1 basis from other sources.

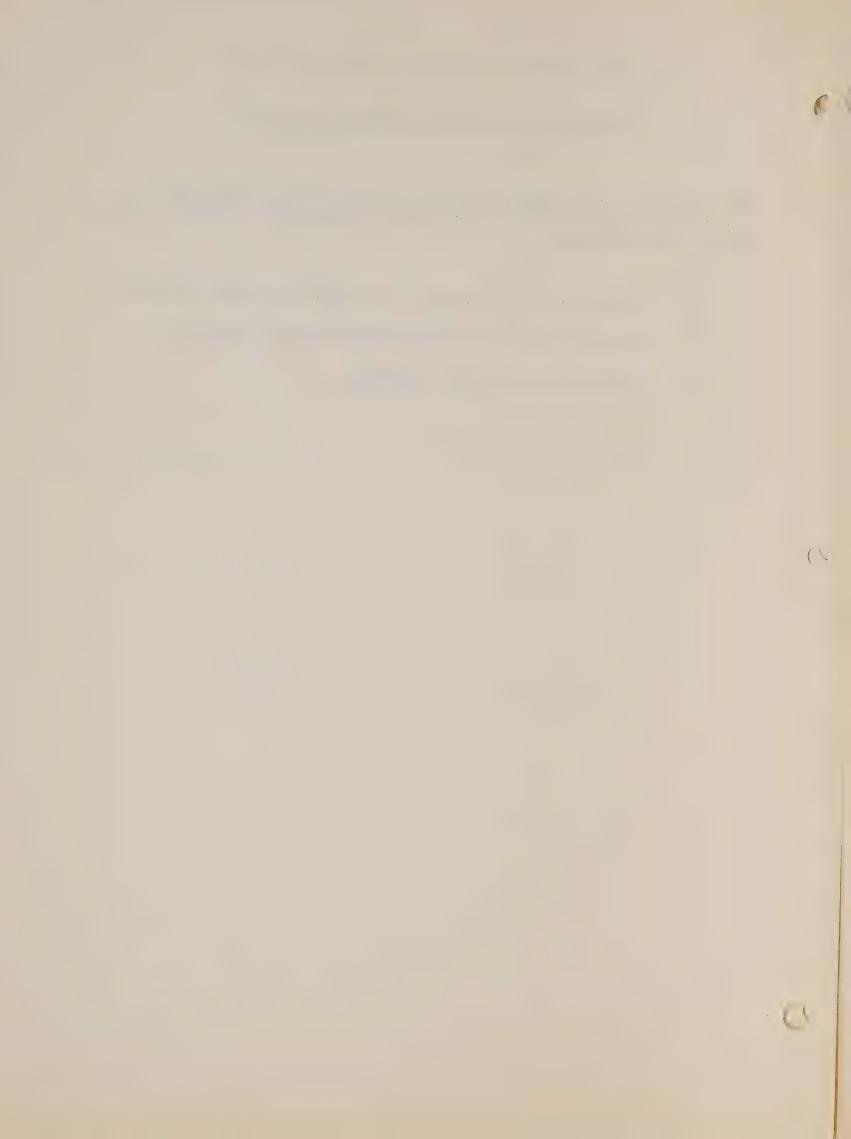


#### THE GENERAL CONVENTION SPECIAL PROGRAM

#### INTERIM SCREENING AND REVIEW COMMITTEE

The report of the Interim Screening and Review Committee to the Executive Council will recommend approval of the following which are attached:

- 1. Purposes and Criteria for Appraising Applications
- 2. Charter for the Screening and Review Committee
- 3. Recommendations for Funding



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**EXECUTIVE COUNCIL** OF THE EPISCOPAL CHURCH 815 SECOND AVENUE, NEW YORK, N.Y. 10017 (212) 867-8400

#### MEMORANDUM

TO:

The members of the Interim Screening and Review

Committee of the General Convention Special Program

FROM:

Mr. Leon E. Modeste

DATE: December 4, 1967

SUBJECT: Initial meeting of the Committee

Since the last meeting of the Executive Council prior to the first of the year, at which time the General Convention Special Frogram will be implemented, will be held on December 12th through the 14th it seemed advisable for us to try to have an initial meeting of the Screening and Review Committee prior to that date. It is important to be able to give the Executive Council as much understanding of how we propose to function and some real decisions which they can approve at that time.

Bishop Hines, therefore, has called a meeting of this Committee at the Episcopal Church Center from 10:00 a.m. until 4:00 p.m. on Thursday, December 7, 1967. We will have prepared an agenda which poses questions which we think the Committee must answer and some of the alternatives which they may wish to consider. We do want to emphasize, however, that the task of setting priorities and criteria for the grants approved by the General Convention rests with the Committee and not with the Executive Council staff.

We look forward very much to seeing you on Thursday.

EVICUTIVE COUNCIL OF THE FRACCORAL CLICACIA
273 SECOND AVINUE JEW TORK, M.Y. 16:007 (217) 867-84 (2

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te look forward very such to secting you on Thurster,

## ADVISORY COMMITTEE TO THE PRESIDING BISHOP ON CITIES Tuesday, August 29, 1967

Mr. William Booth, Commissioner
New York City Commission on Human Rights
80 Lafayette Street
New York, New York 10006

Mr. Carlos Russell 486 Brooklyn Avenue, Apt. C7 Brooklyn, New York 11225

Mr. Henry Smith 150 Nassau Street New York, New York 10038

Mr. Julius Hobson 300 M Street, S.W., Apt. N510 Washington, D.C. 20024

Mr. Oliver O'Conner 2817 Post Office Galveston, Texas 77550

Mr. William Darden 1527 West Roosevelt Road Chicago, Illinois 60608

Mr. Roy Kennix 47 Baldwin Avenue Jersey City, New Jersey 07302

Mrs. Mattie Humphrey 149 East Coulter Street Philadelphia, Pennsylvania 19144

Mrs. Anna Mae Williams Grace Episcopal Church 819 Madison Street Syracuse, New York 13202

Mr. Byron Rushing Massachusetts Council of Churches 14 Beacon Street Boston, Massachusetts 02108

Mr. Herbert Ottley 88 Kosciusko Street Brooklyn, New York 11205

Mrs. Victoria Gray 421 East 6th Street Hattiesburg, Mississippi 39401



#### IFCO - STATUS REPORT - 1

#### DECEMBER, 1967

Less than one year after its incorporation and three months as a staffed operation, the Interreligious Foundation for Community Organization is well on its way to becoming a major national policy maker and resource agency for mass-based community organization. Its activities have included:

1) major grants to community organizations in Houston, Boston, Detroit, and Chicago;

2) negotiations to establish C.O. training projects in several

areas of the country;

3) discussions with Negro organizations, i.e. the National Committee of Negro Churchmen, and black indigenous organizations about IFCO membership;

4) development of a plan to establish a national network of

indigenous fund raising structures;

5) establishing relationships with the major black-brown militant community organization enterprises.

Active working committees are being formed in the following areas: Financial Development, Training, Proposals, and Afro-American Welfare Funds (for developing indigenous fund raising structures).

The Interreligious Foundation for Community Organization (IFCO) is the joint creation of ten major Catholic, Jewish and Protestant church agencies. The Foundation was formed to help poor communities throughout the country mobilize to play a greater role in solving urban-rural social problems.

IFCO is a non-profit corporation. Its members include two representatives from:

American Baptist Home Mission Societies

American Jewish Committee

Board of Homeland Ministries of the United Church of Christ

Board of Missions of the Methodist Church

Board of National Missions of the United Presbyterian Church USA

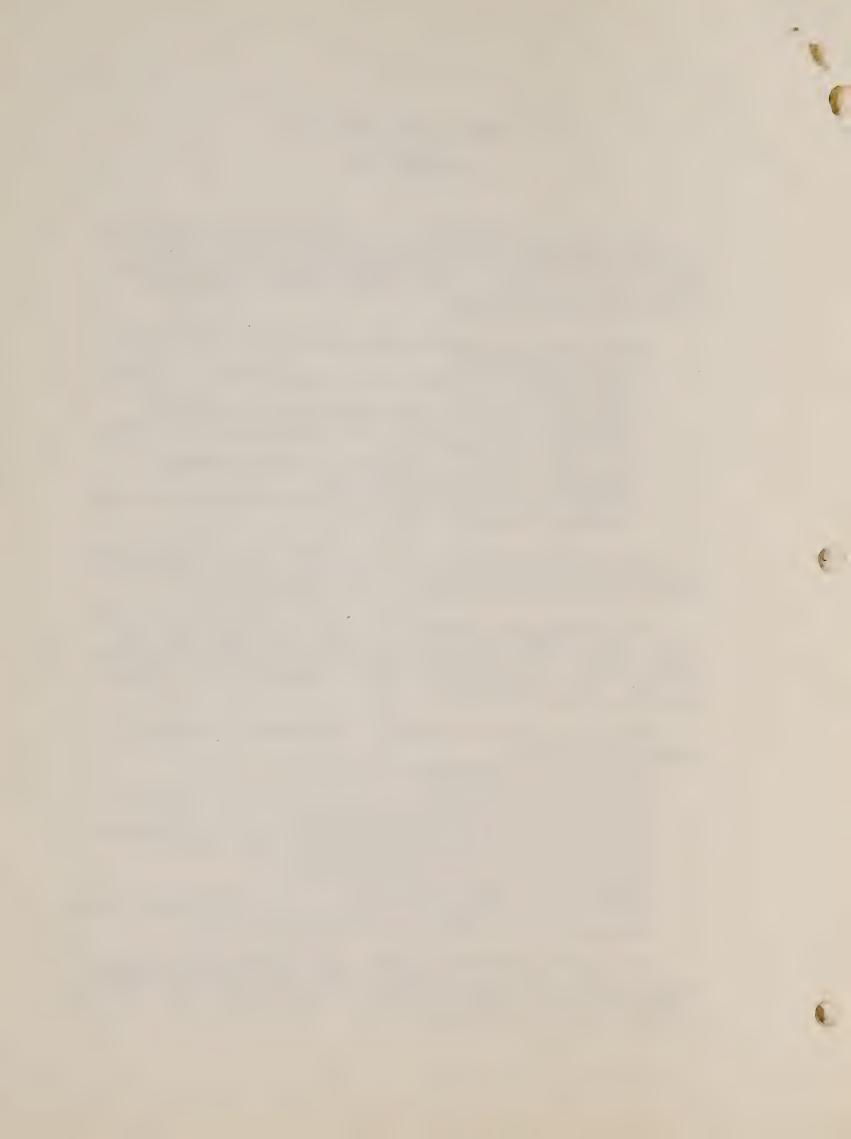
Catholic Committee for Urban Ministries

Executive Council of the Episcopal Church

Foundation for Voluntary Service

General Board of Christian Social Concerns of the Methodist Church National Catholic Conference for Interracial Justice

The idea for a foundation arose as staff members of the several agencies became increasingly aware of the growing need for community organization, and recognized the need for communication and coordination in their work with local communities.



The purposes of the Foundation are to:

- 1. Implement common programs and strategy among religious groups for the development and support of community organization.
- 2. Provide advice on community organization to local groups.
- 3. Conduct research and commission evaluation in cooperation with local community organizations.
- 4. Determine the areas of highest priorities in the development of community organization.
- 5. Seek grants from religious bodies and other foundations and channel them to local community organization efforts.

The urgent impetus behind the Foundation was described by its president, Rabbi Marc Tanenbaum, who said:

"It is ironical that Americans have accepted the goal, in our foreign policy, that countries should achieve self-determination, but there is a much greater reluctance to see that achieved in our urban ghettoes.

"We face the choice of accelerated social change in the inner city areas or a revolution of guerrilla warfare. It can go in either direction depending on who can demonstrate the effective way towards achieving the goals."

Rabbi Tanenbaum also announced the appointment of the Rev. Lucius Walker, Jr. as the executive director of the Foundation. "He brings to this assignment an unusual combination of leadership in community organization, several years experience as a lecturer in social work at the University of Wisconsin-Milwaukee, and a keen intellectual understanding of social change in America today."



## OF THE GENERAL CONVENTION SPECIAL PROGRAM

The Rt. Rev. Ned Cole 935 James Street Syraquee, New York 13203

Mr. Houston Wilson 12 South Front Street Georgetown, Delaware

Mrs. Mattie Humphrey 149 East Coulter Street Philadelphia, Pa. 19144

Mr. Julius Hobson 300 M Street, SW - Apt. N510 Washington, D.C.

Mr. Oliver O'Connor St. Vincent's House 2817 Post Office Street Galveston, Texas 77550

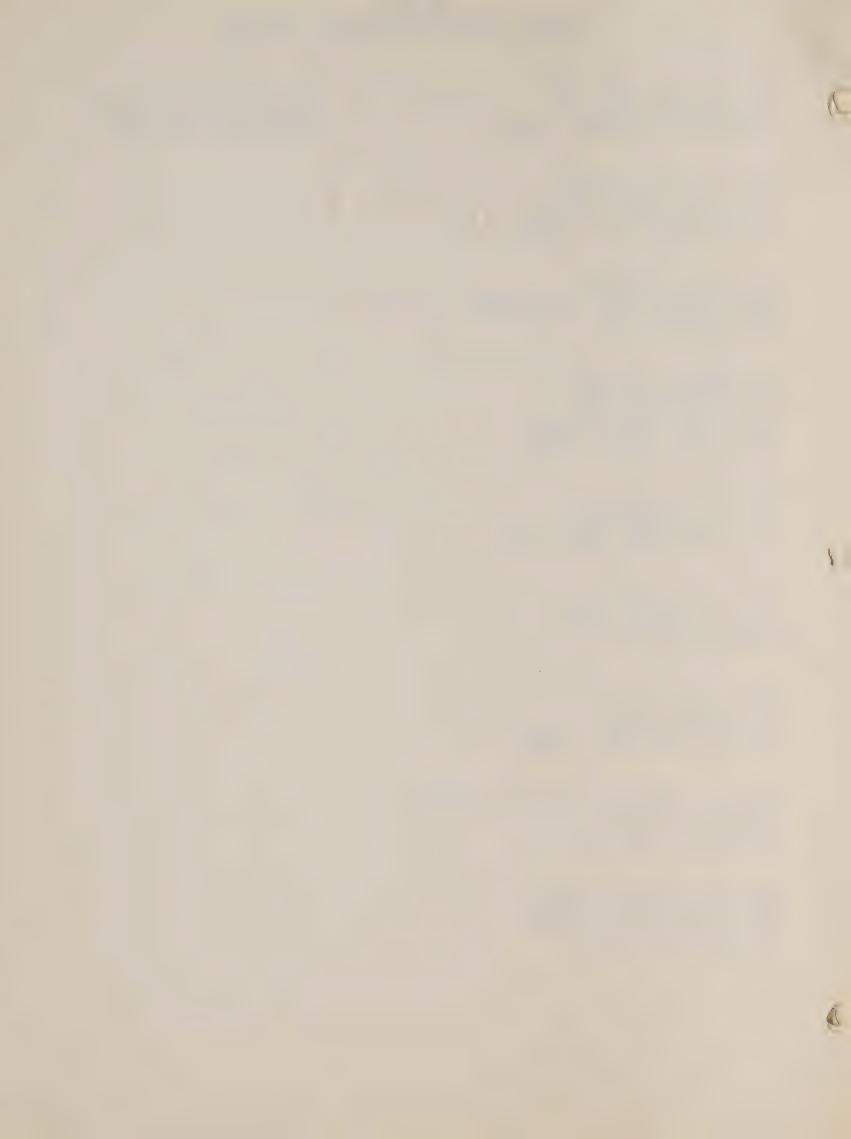
Mr. Byron Rushing 225 Barrington Street Rochester, New York 14607

Mrs. Nadine Winter 513 8th Street, N.E. Washington, D.C.

Mrs. Cyrus Higley 8 Cortland Street Norwich, New York 13815

The Rev. Canon St. Julian Simpkins X 6 Oregon Street Rochester, New York

The Rev. Quintin Primo 3901 North Monroe Street Wilmington, Delaware



## CHARTER FOR THE SCREENING AND REVIEW COMMITTEE GENERAL CONVENTION SPECIAL PROGRAM

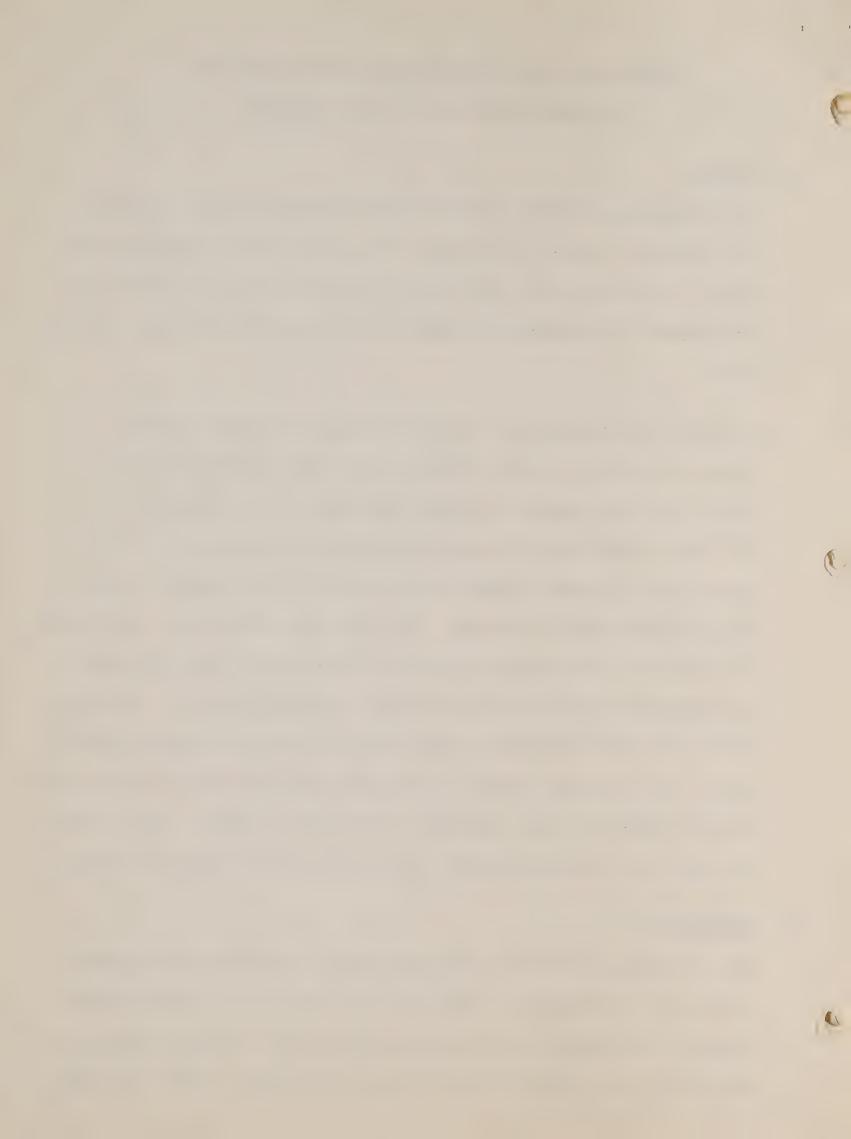
#### I. PURPOSE

The Screening and Review Committee is designated as an agency of the Executive Council to exercise the responsibility of approving grants to be made under the General Convention Special Program for the purpose of assisting the poor to develop political and economic power.

It is the responsibility of the Screening and Review Committee to adhere to priorities and criteria established by the Executive Council for such grants to assure compliance with Resolution #6 of the Joint Committee on Program and Budget, to make approval of grants and to transmit approved proposals to the Executive Council for certification for funding. Not less than \$35,000 per year shall be designated for emergency grants to dioceses in time of crises to be disbursed at the discretion of the Presiding Bishop. The Executive Council may designate other funds for emergency grants and to enable the Episcopal Church to encourage formation of and participate in coalitions at local, regional and national levels. These funds also shall be disbursed at the discretion of the Presiding Bishop.

#### II. MEMBERSHIP

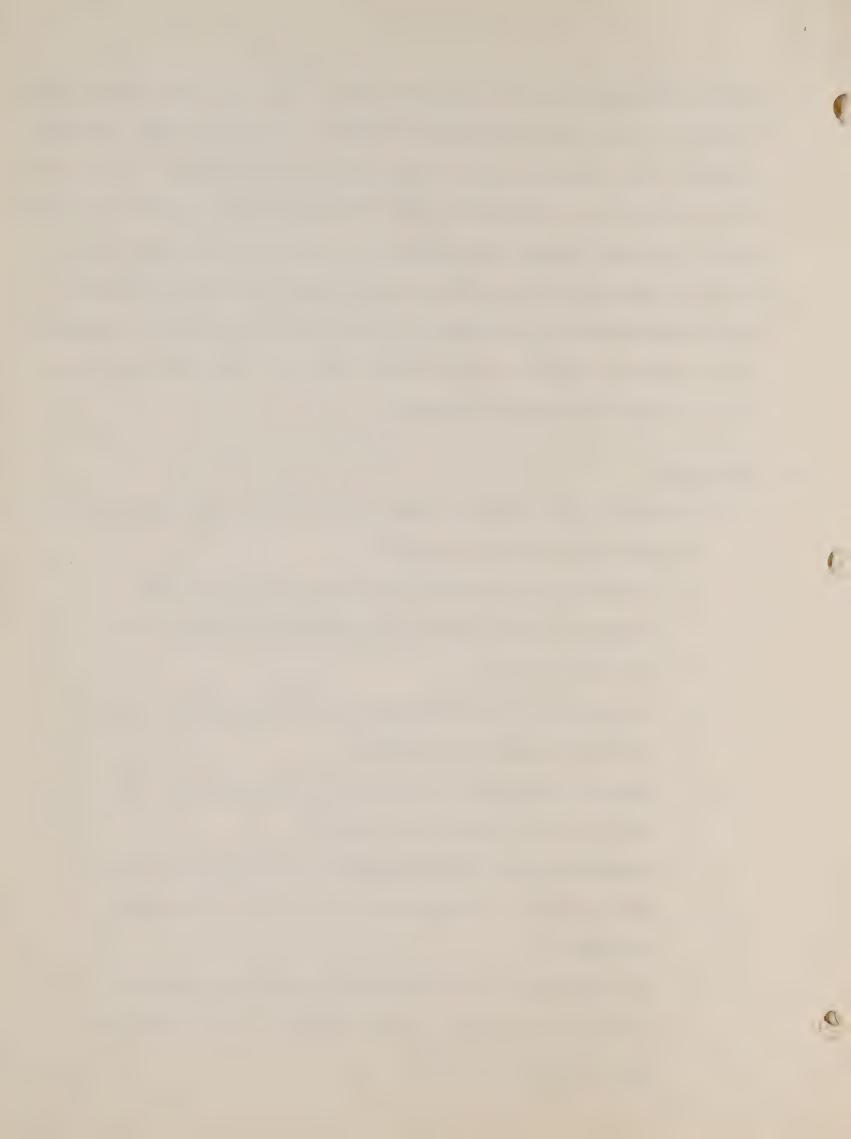
The Screening and Review Committee shall consist of the Presiding Bishop, or his deputy, as chairman; two nominees of the Executive Council; two nominees of the General Division of Women's Work; two nominees of the Union of Black Clergy and Laymen of the Episcopal



Church and seven persons representative of the poor. Due regard shall be given in the total membership to ethnic and geographical comprehensiveness. All members shall be elected by the Executive Council from slates of nominees presented by the aforementioned groups; such slates are not to exceed twice the number to be chosen, except that the Presiding Bishop will nominate a slate of not more than fourteen persons representative of the poor, of whom he may designate a preferred list. Members of the Committee shall serve for one year, and may be re-elected by the Executive Council.

#### III. PROCEDURES

- A. The staff of the General Convention Special Program shall process all grant proposals including:
  - 1. Screening in accordance with the priorities, and criteria established by the Executive Council and attached hereto;
  - Conducting on-site appraisals to determine the feasibility of proposed programs;
  - 3. Assuring compliance with Resolution #6 of the Joint Committee on Program and Budget;
  - 4. Consulting with the Diocesan(s) with jurisdiction in the locality of the proposal or with his designated surrogate;
  - 5. Transmitting to the Screening and Review Committee, with recommendations, those proposals which meet the priorities and criteria.



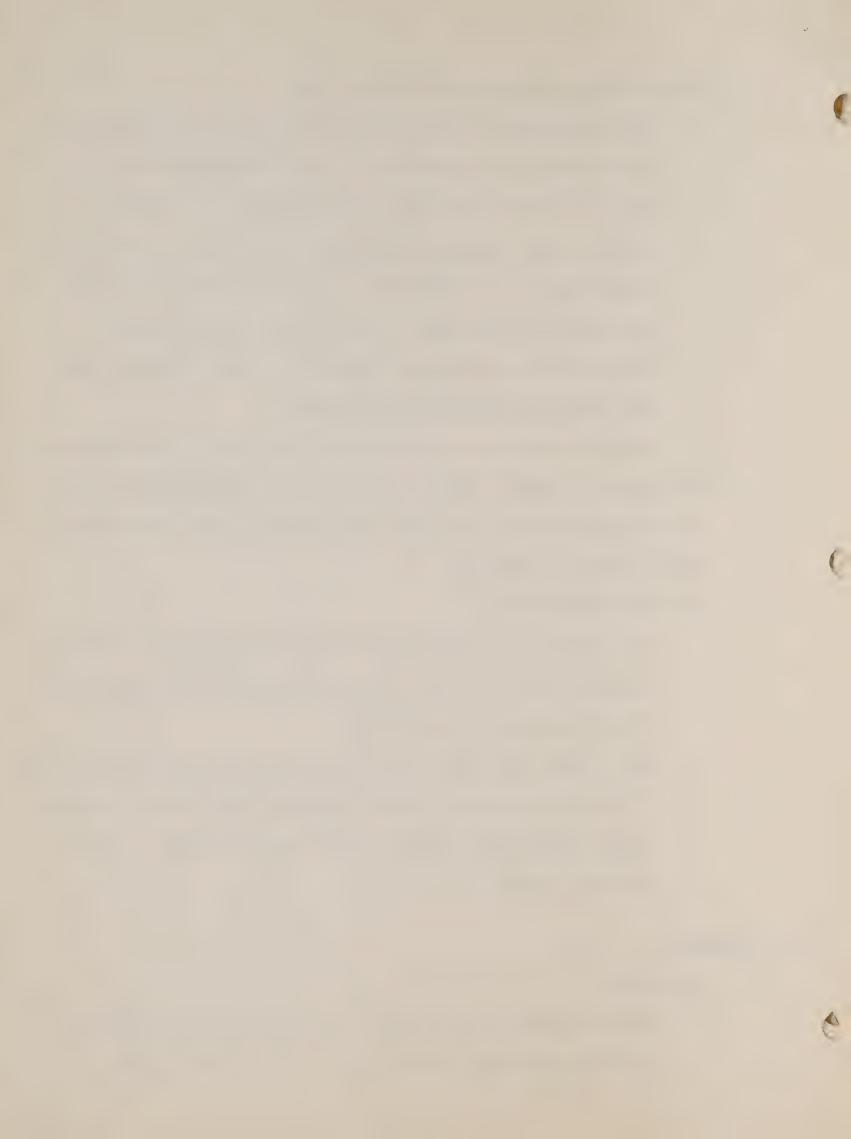
- B. The Screening and Review Committee shall:
  - 1. Give endorsement to proposals and transmit its selections to the Executive Council (or to the Presiding Bishop in cases set forth below) for certification for funding.

    Actions which require certification for funding shall be transmitted to the Executive Council not later than one week prior to meetings at which action is requested.
  - 2. Notify Bishops, Provincial Executive Council members and applicants of approval of proposals.
  - 3. Consider appeals by applications from staff recommendations.
- C. The Executive Council shall receive the recommendations of the Screening and Review Committee and (except as set forth below) certify them for funding.
- D. The Presiding Bishop:
  - 1. Shall approve and certify funding of emergency grants as authorized by Executive Council and grants for encouraging or participating in coalitions.
  - 2. May certify funding of approved projects upon recommendation of the Screening and Review Committee when delay necessary to gain Executive Council action would endanger a high priority project.

#### IV. REPORTING

#### A. To Bishops

1. Bishops having jurisdiction in the locality of proposals shall be notified immediately of all actions of the



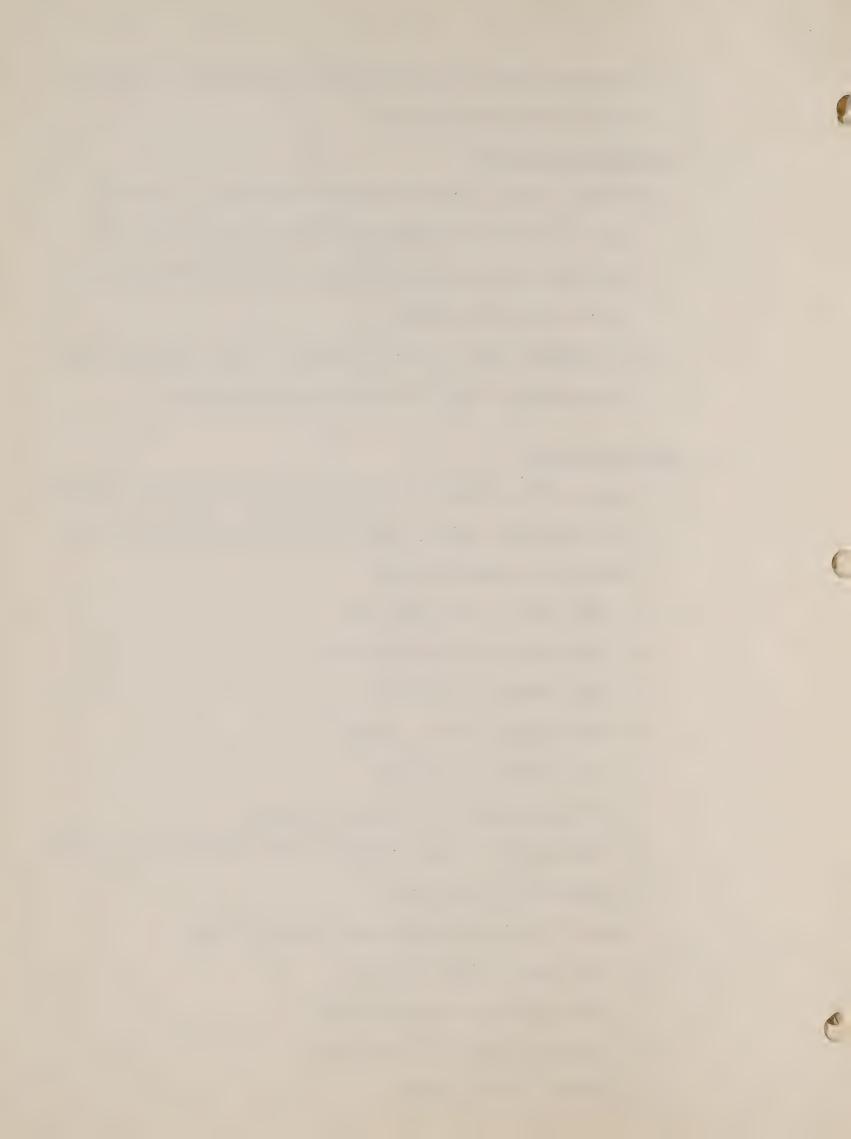
Screening and Review Committee, the Executive Council and the Presiding Bishop.

#### B. To Executive Council

- 1. Members in the province where a proposal is located shall be notified immediately of all actions of the Screening and Review Committee, the Executive Council and the Presiding Bishop.
- 2. All members shall receive monthly a list of grants made in accordance with the foregoing provisions.

#### C. Form of Reports

- 1. Reports of actions of the Screening and Review Committee, the Executive Council and the Presiding Bishop as set forth above shall include:
  - a. The name of the applicant
  - b. The location of the project
  - c. The category of grant
  - d. The purpose of the project
  - e. The amount of the grant
  - f. Other sources of financial support
  - g. Indication of the opinion of the Bishop(s) consulted
  - h. Reasons for the grant
- 2. Monthly lists of grants made shall include:
  - a. The name of the recipient
  - b. The location of the project
  - c. General purpose of the grant
  - d. Amount of the grant



#### D. Publicity

- 1. It shall be a condition of all grants that there will be no general publicity until after the Diocesan(s) and provincial members of the Executive Council have been notified in accordance with the foregoing provisions.
- 2. Responsibility for publicity shall reside in the General Convention Special Program unit, working in conjunction with the Department of Communication.



#### SCREENING AND REVIEW COMMITTEE ( INTERIM)

The Rt. Rev. John E. Hines, Chairman (Warren H. Turner, Jr., Deputy)

Mrs. Cyrus M. Higley

Mrs. Nadine Winter

The Rt. Rev. Ned Cole

Mr. Houston Wilson

Mrs. Mattie Humphrey

Mr. Julius Hobson

Mr. Oliver O'Conner

Mr. Byron Rushing

The Rev. Quintin Primo

The Rev. St. Julian Simpkins

#### REASSIGNED OFFICERS AND THEIR RESPONSIBILITIES

Mr. Leon Modeste, Acting Director of the General Convention Special Program.

The Rev. John Stevens, Acting Deputy Director of the General Convention Special Program.

Mr. Barry Menuez, reassigned to conduct Consultative Field Services for the General Convention Special Program.

The Rev. John Steidl, reassigned to be Coordinator of Training Services for the General Convention Special Program.

The Rev. Quinland Gordon, reassigned to provide Consultative Services to Church groups for the General Convention Special Program.



REPORT OF THE ADVISORY COMMITTEE TO THE PRESIDING BISHOP ON CITIES

Black People are in revolt against an oppressive white society. We will no longer submit to rules designed to exploit us and propose to free ourselves by developing Black economic and political power.

Programs allegedly designed to help us have failed. One revealing statistic indicates that, despite emphasis on young people between 16 and 20, the unemployment rate of Black youth has increased (the only result has been minimal improvement for non-Black youth).

	<u>June 1965</u>	June 1966	June 1967
Black	25%	26%	27%
Non-Black	17.5%		13.6%

You have asked us how the Church can best place its resources, financial and human, at the service of the people in the cities and by what criteria it can enter into partnership with indigenous organizations. Historically, the Church has not been a viable force in movements for basic social change. Quite the contrary, its history has been a reactionary one. If you wish to begin to concern yourselves with present reality we recommend the following minimum action:

- 1. Reform yourselves. Until the Church is purged of the crime of racism by respecting Blacks within its membership and by exercising its economic and political power to declare non-compliance with oppression we cannot take you seriously.
- 2. Proclaim support of Black Power by:
  - a. Committing, without strings, substantial money to Black People for developing viable power bases.
  - b. Capitalize economic development in the ghettoes (e.g., cooperatives, credit unions, housing corporations).
  - c. Provide persons with special skills to serve indigenous organizations (e.g., legal, training, research).

The only criteria for groups availing themselves of these resources should be:

- 1. A demonstrable base of Black People.
- 2. Intent, through a program controlled by Blacks, to develop economic and political power.



### ADVISORY COMMITTEE TO THE PRESIDING BISHOP ON CITIES Tuesday, August 29, 1967

Mr. William Booth, Commissioner - Chairman New York City Commission on Human Rights 80 Lafayette Street New York, New York 10006

Mr. Carlos Russell 486 Brooklyn Avenue, Apt. C7 Brooklyn, New York 11225

Mr. Henry Smith 150 Nassau Street New York, New York 10038

Mr. Julius Hobson 300 M Street, S.W., Apt N510 Washington, D.C. 20024

Mr. Oliver O'Conner 2817 Postoffice Street Galveston, Texas 77550

Mr. William Darden 1527 West Roosevelt Road Chicago, Illinois 60608

Mr. Roy Kennix 47 Baldwin Avenue Jersey City, New Jersey, 07302

Mrs. Mattie Humphrey 149 East Coulter Street Philadelphia, Pennsylvania 19144

Mrs. Anna Mae Williams Grace Episcopal Church 819 Madison Street Syracuse, New York 13202

Mr. Byron Rushing Massachusetts Council of Churches 14 Beacon Street Boston, Massachusetts 02108

Mr. Herbert Ottley 88 Kosciusko Street Brooklyn, New York 11205

Mrs. Victoria Gray 421 East 6th Street Hattiesburg, Mississippi 39401



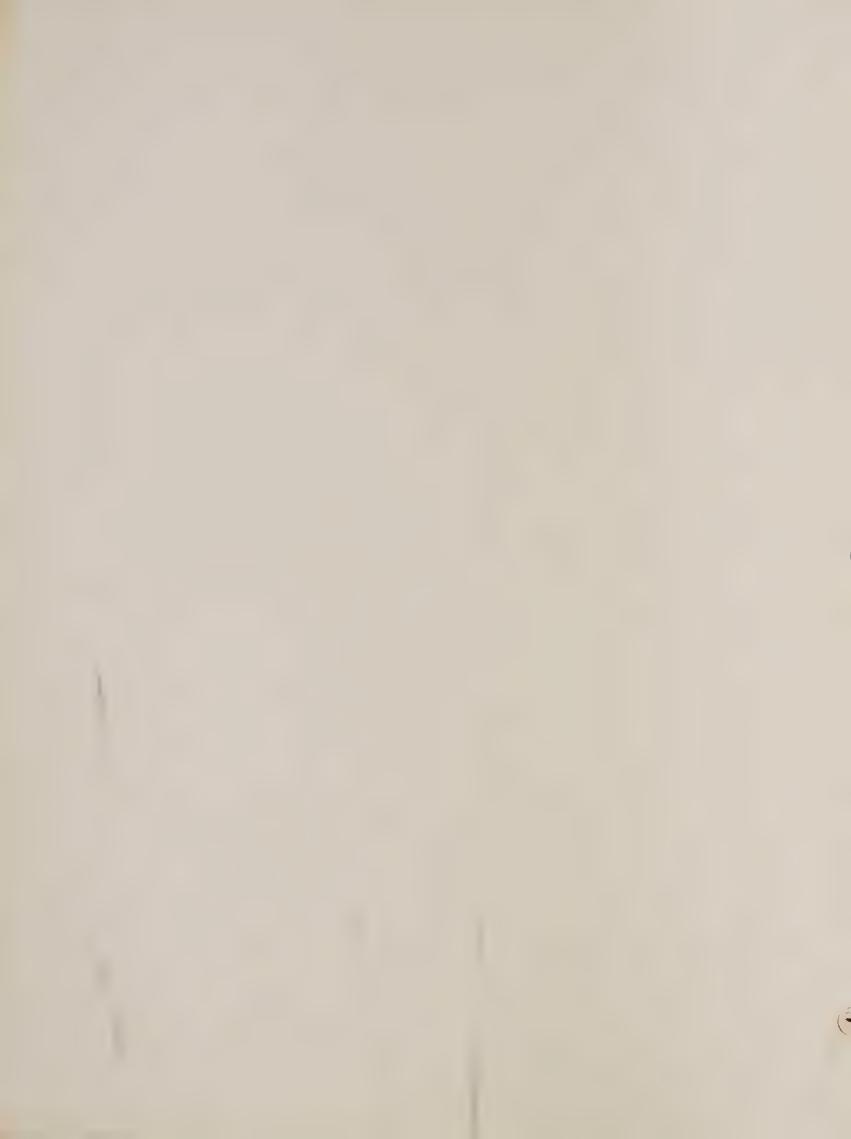
#### STATEMENT OF PURPOSE

To be a committee of advice to the Presiding Bishop concerning his leadership in the effort to bring about the human and physical reconstruction of our cities. Specific concerns are:

- 1) how the Churches, and in particular the Episcopal Church, can best place their resources, financial and human, at the service of the people in the cities;
- 2) by what criteria the Churches can enter into partnership with indigenous organizations;
- 3) what the role of the Churches should be in relation to those movements such as the Urban Coalition, which profess the same ends but operate in traditional ways;
- 4) how the Presiding Bishop and other leaders can enter into and maintain effective communication with all segments of society.

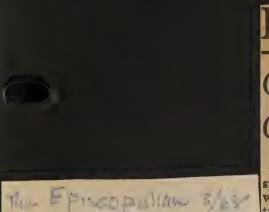
August 22, 1967

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#### **Special Program: Emergency Grant**

An emergency grant of \$5,000 has been made from General Convention Special Program funds to a project of the Radical Action Project in Indianapolis, Ind.

Under the interim procedures set den, based his conclusions on a up for making grants, the Presiding Bishop has sole authority, and only emergency grants are being made (see February issue).

The grant will enable a recreation and counseling center called "The College Room" to continue until full-year grants can be sought from a variety of sources. Bishop John P. Craine of Indianapolis endorsed the oject.

A coalition of black activist groups in Indianapolis, the Radical Action Project has been assisted by many whites in helping Negroes to become active members of society.

"The black members of Radical Action Project have been so alienated and their talents so wasted, that there has been a general feeling of hopelessness and despair. Perhaps we can give them some hope," Mr. Leon Modeste, Director of Special Program, said, in giving his recommendation to the grant.

General Convention's Special Program has received approximately 200 requests for aid since General Convention. At the February meeting of Executive Council, the procedures for grants and a charter for a permanent Screening and Review Committee will be voted on.

## Religion

## Clergy and Civil Rights

clergymen Protestant for their constituents speak when they join picket lines and take liberal positions on social issues?

Last week a sociologist at Western Reserve University in Cleveland released a study confirming that a wide gap does in fact exist between the views of Protestant clergy and laymen on at least one key issue: race.

The sociologist, Jeffrey K. Hadnational sampling of clergymen in six major Protestant denominations and a survey of 1.500 non-clergymen of all faiths. The full results will be published in January by Doubleday in "A Hause Divided."

Mr. Hadden found that, as a group, Protestant clergymen, especially younger ministers and theological liberals, are "overwhelmingly sympathetic to the general principle of achieving social justice for Negroes in America." Depending on denomination, only four to nine per cent said that they disapprove of the civil rights movement.

Among laymen, however, a different picture radically

Approximately 45 per cent of regular churchgoers, for instance, declared that they "basically disapprove of the civil rights movement in America."

In addition, although regular churchgoers, like the population as a whole, overwhelmingly believed that clergymen should "speak out as the moral conscience of the nation," they nevertheless expressed rigid opposition to this in practice on the race issue.

Three out of four, for instance, said that they would be upset if their minister were to participate in a picket line or demonstration. One-half agreed that "clergy should stick to religion and not concern themselves with social, economic and political questions."

In all cases, Protestants were more vigorous in their opposition to social action by clergymen than either Roman Catholics or Jews.

One possible explanation is that Protestant clergymen have been more visible than Catholic prieste in social protest activities



Mrs. No Timber 4/21/103

"And for YOUR penance, Father Groppi, stop them marches and forget that open housing nonsense!

The Rev. James E. Groppi, a Roman Catholic priest, roused white ire by his militant campaign for opening housing in Milwaukee's Negro ghettos.

especially the peace movement: In addition, Jews have traditionally made less distinction between secular and religious activities.

Mr. Hadden's research dovetails with other recent findings by social scientists.

Charles Y. Glock and Rodney Stark, two sociologists at the University of California in Berkeley, released a report three weeks ago indicating that the view of church members on social questions does not differ significantly from those of the population as a whole and that, if anything, churchgoers tend to be slightly more prejudiced.

Lay opposition to social change can probably be ascribed largely to middle class conservatism. The explanation of why a gap exists between clergy and laymen, however, is considerably more difficult to interpret.

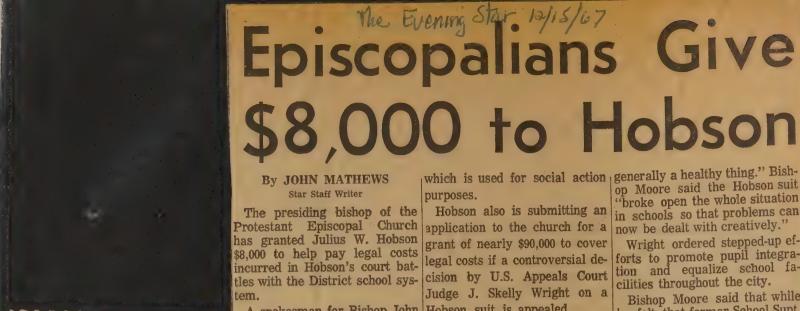
One possibility is that clergymen are more concerned about social justice than laymen because they take their religion more seriously and are more involved than laymen in questioning traditional religious beliefs. This does not appear to be true among devout laymen, however.

One ironic effect of lay opposition to social involvement has been to drive frustrated liberal clergymen out of local parishes into teaching or denominational positions. In these posts they then become influential in training young clergymen and drafting the official church pronouncements that irritate conservatives.

The dangers inherent in the split between clergy and laity are substantial. One is the growth of anticlericalism. Another is schism or weakening of religious institutions that are important in establishing national values.

"Apparently what clergymen are saying just isn't being absorbed by laymen," said Canon W. Ebert Hobbs, an official of the National Council of Churches. "I think we had better do some questioning of careful methods."

-EDWARD B. FISKE



# \$8,000 to Hobson

By JOHN MATHEWS Star Staff Writer

The presiding bishop of the Protestant Episcopal Church has granted Julius W. Hobson \$8,000 to help pay legal costs incurred in Hobson's court battles with the District school sys-

E. Hines, national leader of the More Church (siven \$8,000 from the bishop's "emergency reallocation fund,"

A spokesman for Bishop John

\$8,000 Grant to Hobson

The vestries and clergy of four troversial decision by U.S. Aphave sharply criticized the recent grant of \$8,000 from an Epfray Julius Hobson's legal ex- economic integration of pupils penses in the Wright decision.

Last month the vestry of All Saint's Church at Chevy Chase Circle protested the grant, made by Presiding Bishop John Hines. Protests since have come from the vestries of St. Albans, All Souls' Memorial and St. Patrick's churches, and from the rector of St. John's Church, 6701 Wisconsin Ave. NW.

The St. Albans vestry said the donation put the church in the position of supporting an attack on a government agency.

#### May Violate Principle

principle of separation of church has already raised \$500 for Mr. and state and may, therefore, be Hobson.' unconstitutional," the vestry asserted.

A spokesman for Bishop Washington, I Hines, national leader of the of the diocess United States' 3.4 million Episcopalians said the money came nouncement D from the bishop's "emergency allocation fund."

llocation fund."

Hobson has said he is applying failure to col

more local Episcopal churches peals Court Judge J. Skelly Wright is appealed.

Wright ordered stepped-up efiscopal Church fund to help de- forts to promote the racial and and to equalize the quality of instruction throughout the city.

The St. Albans vestry said in a letter to Bishop Hines that there also concern about the application for the \$90,000.

#### "Unwise Expenditure"

The All Souls' Memorial Church vestry wrote the bishop that the grant was a "queer and unwise expenditture of church funds."

The letter said: "Of course this grant would have been impossible without Bishop Moore's (Paul Moore, suffragan bishop "Your action may violate the of the diocese) influence for he

Bishop Will head of the El the grant price

Bishop Hine

purposes.

Hobson also is submitting an application to the church for a grant of nearly \$90,000 to cover legal costs if a controversial decision by U.S. Appeals Court Judge J. Skelly Wright on a Hobson suit is appealed.

#### Would Prod Enforcement

an office with personnel to determine whether the Wright decision is being enforced, "since the Justice Department is scared to enter the case."

The \$8,000 grant just received, Hobson said, will be used primarily to pay off some of the \$10,000 debt for legal fees and court costs he has incurred. Hobson said the case has cost about \$25,000 so far. He has said publicly several times that lack of funds was jeopardizing enforcement of the decision and legal work to head off or defend against an appeal.

Episcopal officials said that before the grant was made, the Right Rev. Paul Moore Jr., suffragan bishop of Washington, was asked for his opinion. But Bishop Moore said yesterday that the application was made directly to Presiding Bishop Hines and did not depend on a Washington recommendation.

he felt "the Wright decision was speech.

which is used for social action generally a healthy thing." Bishop Moore said the Hobson suit broke open the whole situation in schools so that problems can now be dealt with creatively.'

Wright ordered stepped-up efforts to promote pupil integration and equalize school fa-cilities throughout the city.

Bishop Moore said that while he felt that former School Supt. Carl F. Hansen had done a good Hobson also said that if he got the money he would set up no locally elected government and an appointed school board, the courts were the logical avenue for dealing with the school situation, Bishop Moore said.

#### On Advisory Panel

For several months Hobson and other militant community figures from throughout the country have been serving on a committee to advise Bishop Hines on problems of the inner

Locally, Bishop Moore personally raised \$500, previously disclosed, to support Hobson's legal activities.

In another development, Hobson sent a telegram to Atty. Gen. Ramsey Clark this week charging that the FBI has been questioning his friends and acquaintances since he made a speech at Howard University last month in which he urged students to "go left, young man." Hobson told the attorney However, Bishop Moore ad-general that such action violates ded, he wrote Bishop Hines that his constitutional right of free

THE WASHINGTON POST Monday, Jan. 29, 1968

## Move to Rebuke Bishop Is Tabled

day by tabling a motion to ton schools. siding bishop,

of St. Paul's Episcopal Church tion."

Rt. Rev. John E. Hines, had said he "deeply regretted the ley added

LYNCHBURG, Va., Jan. 28 ed by civil rights leader Julius office . . . for long-range atto the church for a \$90,000 grant "disastrous e to meet legal costs if the coning that it will Southwestern Virginia wound facto segregation in Washing. In calling for the motion, the segregation in the segregation is segregation. -The 49th annual council of Hobson of Washington in Hob. tacks on causes of violence" up a two-day meeting here to- facto segregation in Washing- of the motion, the Rev. Dr.

reprimand the church's pre- The resolution expressed the John's Episcopal Church

A letter circulated at the Noting that the bishop had It noted that the bishop, the conference from Bishop Hines publicly apologized, Dr. Beasauthorized the payment of error" of granting the funds. \$8000 in church funds to help He said the money was "made not let his associates mislead meet legal expenses contract-from funds requested by this him again.

In calling for the shelling Richard Beasley, rector of "sincere feeling" that no other Roanoke, said the facts a pout The resolution was presented such appropriation be made the appropriation had been by the Rev. Robert M. Smith "without proper investiga" distorted by the secular press.

"A man like John Hines will

#### The Hobson Case: Anatomy of a Grant

"I've never had so much trouble over \$8,000," says Julius W. Hobson of Washington, D.C., when you ask him about a grant he received last December from the Episcopal Church.

Through an administrative mixup in the national office, Bishop William F. Creighton of Washington was not informed. The resulting hoorah obscured many of the following facts:

After four years of research, Mr. Hobson, an economist with the Federal Government, brought suit against the District of Columbia school system and its superintendent, Carl F. Hansen. Mr. Hobson charged de facto segregation, imposed by the "track system" of the D.C. schools.

"Ninety percent of the black children were in 'tracks' that didn't lead to a college education," Mr. Hobson explains. "They just said, 'Well, you're from the black ghetto, so that means you aren't going to college,' "His research showed a 53 percent dropout rate over a five-year period.

In June, 1967, Federal Judge J. Skelly Wright handed down a decision upholding Mr. Hobson's claim. The ruling provided for free busing for Negroes in over-crowded schools, abolition of the "track system," and "substantial integration" of faculties as well as of student bodies.

In taking the case to court, Mr. Hobson incurred substantial legal expenses, and in December, 1967, Presiding Bishop John E. Hines issued a grant of \$8,000 to partially offset the debt.

The grant came from the 1967 budgeting for the General Church Program and was issued under guidelines established by Executive Council for "long-range attacks on causes of violence, to provide hope for people in ghettos."

In a letter of apology to Bishop Creighton, Bishop Hines explained that the grant did not take sides in the case, but simply assured that the judicial process would be upheld and not "lost by default, due to the plaintiff's inability to respond to it in court.

"The problems of education lie at the heart of the ghetto problem," Bishop Hines said in letters to Washington critics, "alongside and intertwined with other problems such as housing."

Criticism of the grant came from several rectors and vestries in the Diocese of Washington, who charged bad timing, administrative mishandling, and the giving of a grant to an individual.

The latter criticism was a misunderstanding, since the grant was not made directly to Hobson himself, but to a Hobson v. Hansen Fund, set up to defray court costs.

Some people disagreed on the merits of the court ruling, but much of the criticism was of the man himself.

Mr. Hobson is a man of seeming contradictions. He is an avowed atheist who got a grant from the Church; in cocktail-party Washington, he is a teetotaler; and in a day of anti-institution, he firmly believes in the power of the law.

Eventually, what one thinks of Julius Hobson depends on who one talks to—friends or enemies. Both are loyal.

Known as "abrasive," Mr. Hobson has been involved in discrimination cases since the mid-fifties, when he was president of a PTA group, through a boycott of merchants, to 1965 when he "sieged" the school board to protest a member's actions and was arrested, tried, and jailed.

The vestry of All Saints Episcopal Church called Hobson's actions "highly objectionable." Their rector said the Church should not grant money to a man "who has said the business district ought to be burned down, or words to that effect," during the merchants' boycott.

A friend once told Julius Hobson that he was naïve to think that if he had the facts on his side, he would always win. The friend is probably right in his judgement. "I can see why they'd be upset if I lost this case," Hobson said. "Nobody wants to back a loser. But I won!"

"You're really quite a conservative, you know," a friend says.

"Don't let that story get to the papers," Hobson laughs. "You'll ruin my reputation."

Also a member of the interim Screening and Review Committee for General Convention's Special Program, Hobson believes Executive Council should be ultimately responsible for funding grants and should demand strict evaluative techniques. "If somebody came to me and said, 'Julius, I want you to give me some money, but I'm not going to tell you what I'm going to use it for,' I'd say, 'Get out of here,' "he says.

"I can't see how the Church can agonize over what is right and what is wrong," Hobson says, and his comment points up the difference between the Church's purpose and his.

An article in *The New Republic* on the Hobson v. Hansen case says, "The judges who guard [the Constitution] have a well-defined role to play, which no one else can play."

As the House of Bishops position paper on social justice said, "The money used for urban crisis is a symbol of a deeper change that must take place at every level of the Church and Nation."

Though the Hobson grant was not made from Special Program's budget, it is, in certain respects, indicative of the public opinion Special Program grants may encounter.

Change in the judicial process is the part Julius Hobson has to play; the Church is aiming at the "deeper change." In Special Program, the two have a chance to cooperate.

—JUDY MATHE

MARCH, 1968

# Hobson won't return money

Reacting to a report that some Washington Episcopalian Church sources felt he should return money given him to help defray expenses for a suit against the D.C. Board of Education earlier this year, Julius W. Hobson indicated he has no intention of giving it back.

"The money was given to me by the people in New York," he said, "and I have no intention of conceding to the people in Washington."

The controversial money is an \$8,000 grant from the church's Presiding Bishop John E. Hines. After a recent meeting of over 100 clergymen, Bishop William F. Creighton of Washington announced that "no official of the Diocese of Washington was informed of the grant prior to public announcement, nor was there any diocesan participation in the decision."

that the grant was given to him out of a discretionary fund. "I was one of six or seven in the U.S. who were asked to serve on an advisory committee to screen grants. I made a request for funds to the Executive Council and sent a copy of my request to Bishop Paul Moore."

Bishop Moore, suffragan bishop of Washington, who was rumored to be in trouble because of implications that he approved the grant, conceded he had picked up a little of the flak from the controversy.

The Bishop said he received a call from Father Quinton Gordon who wanted to know whether he approved of the Wright decision. (Judge Skelly Wright made certain demands on the School Board, arising out of Hobson's suit against former Schools Superintendent Carl Hansen and the Board.)

BISHOP MOORE, who thought he was being asked for his personal comment as an individual, told Father Gordon he thought the Wright decision was a good one. He said he expected to be conferred with again before a decision was made about the grant, but he wasn't.

"I don't know whether I would have given priority to the Hobson fight, what with all the other needs in the city. But when I was asked whether I favored the Wright decision, I could not very well say I did not, especially when I made a personal contribution to the suit," he said.

IN HIS statement, Bishop Creighton stated some of the concern was expressed becaue of some opposition to the Wright decision, and also because Hobson is a controversial figure.

Bishop Moore said there was opposition to the grant from conservatives of both races. The Rev. William A. Beal, rector of St. John's Episcopal Church, Chevy Chase, was one of the critics of the way the the grant was handled.

He said he thought it was "an incredibly irresponsible act" on the part of the national church's Executive Council."

Bishop Creighton announced that the Presiding Bishop "has since agreed that any grant made on the

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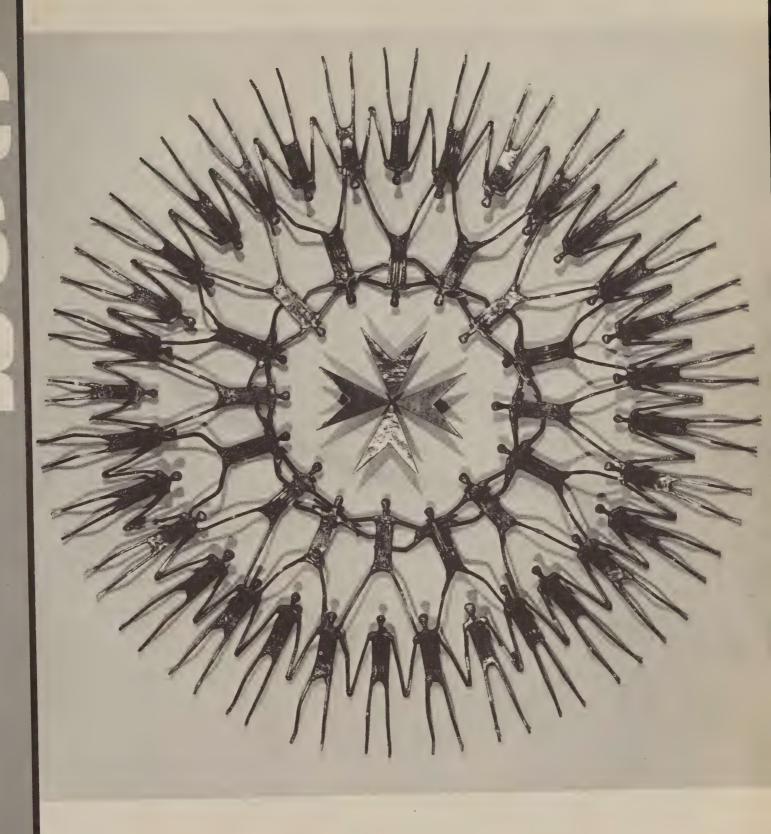


ULLET

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October 1967

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CHURCH AND RACE

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#### OCTOBER 1967

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EDITORIAL COMMITTEE PHOTOS: Cover: Methodist prints, Fujihira, metal sculpture by Clark Fitz-Gerald, "For All People"; p. 5, Kenneth Thompson; p. 7, Daniel J. Ransohoff.

#### DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

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Mrs. Charles S. Monroe, Managing Editor

The Rev. Quinland R. Gordon, Associate Editor, Church and Race

The Rev. Herschel Halbert, Associate Editor, Church and Peace

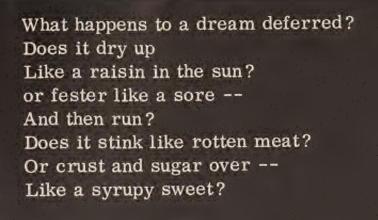
The Rev. Kenneth W. Mann Associate Editors,

The Rev. Eric Snyder Community and Pastoral Services

#### DEPARTMENT OF COMMUNICATION

The Rev. W. Herbert Scott, Editor of Publications

Mr. Linton P. Meade, Staff Editor



Maybe it just sags Like a heavy load.

Or does it explode?

#### -- LANGSTON HUGHES

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# WHAT HAPPENS TO A DREAM DEFERRED?

A few years ago, August 28, 1963, 200,000 people, black and white, assembled in Washington, D. C. for the historic March on Washington. The thousands of people present can never forget that significant day, the crowds, the fellowship, the high and expectant enthusiasm that was so very evident on the faces of the participants and in their conversations.

One of the speakers who addressed the overflowing crowd at the Lincoln Monument was Dr. Martin Luther King. A thunderous ovation surrounded his words as he boomed "I HAVE A DREAM, that one day this nation shall rise up and live up to the true meaning of its creed. We hold these truths to be self evident that all men are created equal." Then his voice rose gradually to repeat over and over again, "I HAVE A DREAM!" like the refrain of a great song, and to describe his dream images of amity, brotherhood and justice.

It was clearly evident that the thousands of people in the dense crowd shared his dream wholeheartedly, for like Dr. King, the fulfillment of this dream was what they had prayed for, yearned for, marched for, cried for, and some had died for, over the years.

#### WHAT HAPPENS TO A DREAM DEFERRED?

The long, hot, and violent summer of 1967 gave us one of the answers to that question. The long awaited dream for justice and equality for all exploded and was shattered into many different pieces. More than 50 cities throughout our nation were buffeted by violent, destructive, murderous, racial revolts. Many people have referred to these many eruptions as race riots, but more accurately they can be described as racial rebellions because of an unfulfilled dream that has been deferred too long. For over 100 years since the Emancipation Proclamation, 177 years after the Bill of Rights, 179 years after the adoption of the Constitution, the black people of the United States have been awaiting the fulfillment of the dream, Justice and Equality for all. The hue and cry today from many segments of our national life is for law and order. The resounding cry from the impatient black people of today is for law and justice and freedom for all people.

WHAT HAPPENS

TO A DREAM DEFERRED ... AGAIN?
The Rev. Quinland R. Gordon



## A Community Response TO COMMUNITY CRISIS

by William S. Logan

that Detroit was in for real trouble. The Church was beginning to wonder how it might most creatively participate in serving the total community as well as the areas where the disturbances were occurring. The author stationed himself at the Diocesan Center on Sunday evening and regularly called as many of the churches as possible in the affected areas, seeking to learn what was going on and to discover if there were any specific ways in which the diocese could be of assistance. By this time the east side clergy, in particular, were on the streets and unavailable for any conversation but the west side clergy reported that even as they talked on the telephone they were observing looting, setting of fires, and a rather massive chaotic upheaval. All of them reported that at this particular stage no threats were being made to the

By Sunday evening, July 23, 1967, it was apparent

church buildings.
On Monday morning Bishop Crowley made a telephone survey of the churches in the affected areas and visited several of them.

At 10:00 A. M. the author, having failed in his attempts to contact urban officials of other denominations,

Executive Director, Department of Program, Diocese of Michigan

attended a meeting of the Interdenominational Ministerial Alliance (IMA) at St. Paul's A. M. E. Church on Dexter Boulevard. This group of Negro pastors was attempting to plan for the moment and for the future, and the author's role was that of listening to what was being said. The author then toured the affected areas of the city, including the downtown area which was sustaining damage as well. At 3:00 P.M. a meeting of urban executives and similar persons was convened at the Gabriel Richard Building of the Archdiocese of Detroit by the Rev. James Bristah. All the representatives of the IMA were there. This was essentially a meeting of the mainline white denominations. The fundamental question which the group asked itself was this: What is the most helpful service we can render the city of Detroit at this point?

The first answer was phrased in the negative; the least helpful thing we could do would be to pontificate on the causes of the riot and to issue gratuitous calls for law and order. The second answer said in effect:

We will offer ourselves to the IMA and other community groups whose people are very much affected by and in many instances participating in the disturbance. We will make no public statements but rather will seek to be of assistance.

The most practical way of assisting (at least to the eyes of the participants at 4:30 P.M. on Monday, July 24) was to offer an information service, a communication nerve center, a place where people could call for information or a place where people could call to offer their services (it will be seen that this is one of the points in the ESCRU proposal for the church's role in time of civil stress). The author offered the facilities of the Diocesan Center, which were accepted, and a news release was prepared which went on the 6 o'clock news to the effect that the telephone number would put citizens in contact with "Interfaith Emergency Center".

At the same time the full group constituted itself as the "Interfaith Emergency Council" with four committees, one of which was responsible for the above Center, the others being entitled "Needs," "Finances", and "Long Range Plans". The Rev. Arlie Porter was elected chairman of the Interfaith Council, The Rev. William Logan (the author), chairman of the Emergency Center.

The author found a way of opening up the switch-board, and many clergy began immediately to volunteer their services. By 7:00 P.M. the switchboard was jammed with incoming calls and remained so for five days, twenty four hours a day. Every office in the Cathedral Center was occupied by the volunteer workers who were setting up and operating this information center.

#### CREATION OF THE CENTER

The first assumption was that people would want information and the Center tried to provide it. This proved to hold true for only a few hours at which time it became apparent that the bulk of the calls from the suburbs were asking, "What can we do; where shall we send money; can you use volunteers; shall we collect food?" Other calls set forth needs: "I'm an elderly person trapped in a neighborhood in terror and I need my heart medicine. Can you get it for me? Where is a drug store still open? Is there a grocery store not yet burned down where we can get dietetic food?" Other questions came from churches which wanted to meet emergency needs of food, clothing, and shelter and said, "Can you get us some word as to how we may serve and help?"

Therefore, even before the first midnight shift was complete, it became apparent that there were major categories of need which the Center could meet:

- 1. Locating and encouraging food collection centers in the suburban ring of churches.
- 2. Locating and supplying the food pipeline with food for distribution centers in the affected areas.
- 3. Registering volunteers and seeking to find places where they might be used.
- 4. Taking and responding to calls for meeting of human need.
  - 5. Supplying community information.

Volunteers came from many sources. For example, social workers came both from the private agencies and from their homes and began to make orderly plans for those who called in with personal needs. College students, hippies, high school students, lay men and women from suburb and city, began to register volunteers and to go out on personal visits in response to the above mentioned needs. Those who had offered the use of station wagons or trucks were dispatched to food collection centers to pick up food and told at which food distribution center to deliver it. A major information-gathering group made regular telephone surveys of food collection centers to determine the availability of supplies, and surveyed food distribution centers to determine the most important points of need.

The AFL-CIO Council, through its officers, Russell Leach, Tom Turner, and Dave Dancey, volunteered its services. It became evident that a major need was trucking and they offered to supply the trucking services. Using volunteer truck drivers and trucks donated by major and smaller firms in Michigan, they set up a dispatching service as an adjunct to the Interfaith Emergency Center to carry out this vital function of transportation of food supplies.

It soon became evident that, while clothing would emerge as a major need, it was impossible for the Interfaith Center to take direct responsibility for the clothing. The quantities were too vast, as were the complexities of classification in terms of state of repair, need for laundering, sizing, and efficient distribution. Therefore, all clothing was referred to St. Vincent de Paul, Salvation Army, Purple Heart Organization, and ultimately to a city-operated warehouse. (It is important to note that we share a continuing concern that the clothing which was donated be distributed in such a way that it is not sold.)

An organizational chart of the Center is attached.

#### OPERATION OF THE CENTER

It became apparent that several of the volunteers would have to be more than occasional volunteers and commit almost their entire time and energy to the operation of the Center. The author gave full time to this activity. St. Paul's Cathedral lent two assistant clergy, The Rev. Robert Wollard and the Rev. Eugene Montague, who alternated day and night shifts. The Rev. Robert Willis of the First Congregational Church (the United Church of Christ), Dearborn, served full time as did The Rev. Harry Cook, assistant minister of Christ Church, Detroit. These people provided the basic supervision and operating management of the Center.

Under Mrs. Lucille Cantoni of Metropolitan
Detroit Family Service Society and Mrs. Betty Kalichman,
both of whom are professional social workers, the social
work section was set up and manned by volunteers whom
they recruited and scheduled. Harry Cook and his
assistants managed the food distribution section in close
walkie-talkie communication with the UAW dispatching
group. The volunteer section was ultimately structured
under Miss Ruth Belew, a Detroit school teacher, and
Miss Myra Barron, a retired school teacher and Detroit



Teachers' Credit Union employee. This latter group had to procure telephone switchboard operators, home visitors, drivers, dispatchers, truck loaders, helpers, and cooks to prepare food to feed the volunteers who served lunch, dinner, and for the small number who required breakfast. The actual assignment of the volunteers in the social work section was the responsibility of the social workers.

By the end of the first week the Center began to slowly phase out of the food distribution program, although it continued for another five days, as community resources, both secular and private, began to accept their tasks of distribution of welfare checks, emergency loans, housing and relocation services, Project Find (the location of loved ones who had been shipped out of town by the thousands in temporary detention by the police). Our "Needs" section began to develop a separate information section whereby we referred more and more people rather than offering direct services.

On Saturday, July 28, eighty people were convened from the major food collection and food distribution centers to reflect on their experience, to identify needs, to talk of ongoing plans, to evaluate critically the functioning of the Interfaith Emergency Center as their communications channel. They were divided into ten small groups, each staffed by a professional social worker, including the dean and assistant dean of the Wayne State University School of Social Work. The social workers later compiled a summary of their information and analyzed it in terms both of the effectiveness of the

#### **THOUGHTS**

It is clear that our present climate is more interested in how to better manage the problems of poverty and race rather than try to eliminate and prevent them ... The disadvantaged can move ahead only if we who are their encouragers are not at the same time their roadblocks.

Nathan E. Cohen

Center and in the problems faced by the food distribution and collection points. Copies of this report are on file and available upon request.

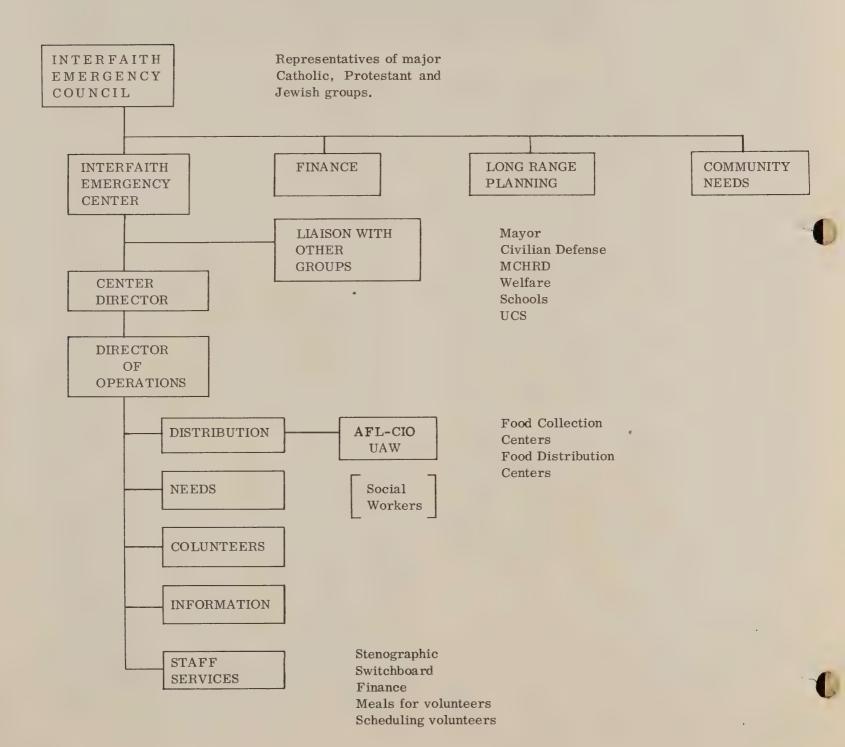
#### THE FUTURE

Where do we go from here? Certain needs are still not being met and, on a small professionally staffed basis, the Interfaith Center will continue to operate through Labor Day. Three full time social workers are being provided respectively by Protestant Community Services, Catholic Social Services, and Jewish Family Welfare Services. Vista Volunteers have been assigned to assist. At the moment they are following up on all referrals made by the Center on which they have records to see if the needs were met, assisting the Finance Committee in determining valid individual financial relief needs which might be met through the funds collected, and inventorying the services offered by the public and private agencies to see if the performance is in accord with the claims. It is felt that in this way the agency can act as a conscience and gadfly to the public sector without supplanting the public sector's work.

The new relationships between the IMA and the larger white denominations and the Jewish Community have been pursued so that a new version of the Interfaith Council was established which integrated the two groups. This Council has been meeting several times a week to work on both immediate and long range problems. The Interfaith Center is still operating as a sub-committee of this major committee. The faiths, having come together, are determined to stay together.

The emergency phase is over but the recovery phase and rehabilitation phase have just begun. It is crucial that this Interfaith Council serve as one of the major conscience groups of the community, seeking to insure the participation of the poor and dispossessed and target area residents in all the planning for the rebuilding of the new Detroit.

### OPERATION OF INTERFAITH EMERGENCY CENTER



#### WHO WERE THE DETROIT RIOTERS?

If one believes much of the expert testimony reported in newspapers and periodicals, it appears that experts know that the people who take part in riots are at the very bottom of the social, political, and economic ladders in the United States. Such current expert opinion also declares that rioters are frequently in trouble with the law, are people who are unemployed, and people who are apt to be functionally illiterate.

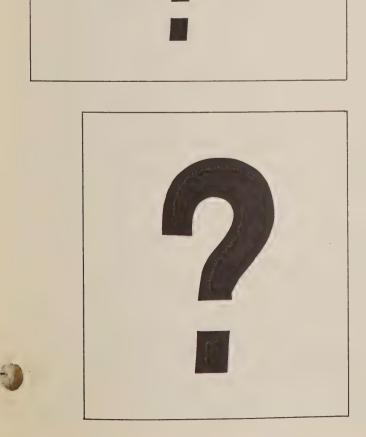
The Detroit situation, July 1967, leaves the experts and the indigenous leaders in grave difficulty. Their testimony in light of the data in the Table on page 10 becomes suspect. The Table shows that in the eye of the riot area, believe it or not, 51.5 percent of the white households own no automobiles, while 29.6 percent of the non-white households had automobiles. The surprisingly low unemployment rate presented by the Table indicates that only 2.4 percent of the whites

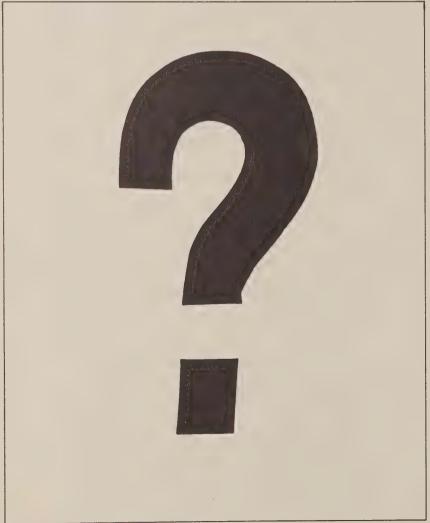
and 3.2 percent of the non-whites were unemployed. The median family income of the non-whites in the area of civil disturbance was \$6,210, equal almost to the national median, while income for the white median stood at only \$4,970. (The percent of households receiving less than \$3,000 income was shown at \$32.8 percent white and 19.5 percent non-white.) Surprisingly enough this data indicates that experts may be wrong about the racial make-up of the rioters and their economic status. Data indicates that 2/3rds of the individuals hurt in the Detroit riots bave prior records of arrests. It seems that these data would indicate the need for a new look at the experts themselves and their explanations regarding areas of civil disturbance in the United States.

One could gather from the statistics that the riots in Detroit were the beginnings of what could be called a New Civil War in the center cities in America.

by Julius Hobson, Chairman, Associated Community Teams, Washington, D.C.

#### The Area of Civil Disturbances





#### SUMMARY SHEET SOCIO-ECONOMIC CHARACTERISTICS OF THE WHITE AND NON WHITE POPULATION FOR "AREA OF CIVIL DISTURBANCE" AND COMPARATIVE AREAS

1965

	ITEM	AREA OF CIVIL 2 DISTURBANCE 2		CITY OF DETROIT	
		WHITE	NON WHITE	WHITE	NON WHITE
1.	% of households with no automobile available.	51.5	29.6	22.2	35.5
2.	Unemployment Rate (unemployed as % of laborforce).	2.4	3.2	2.3	4.4
3.	Heads of households not in laborforce (%).	51.5	16.7	30.7	22.4
4.	Households with female heads (%).	46.3	23.3	22.3	24.2
5.	Median Income,	4,970	6,210	6,850	6,400
6.	% of households receiving less than \$3,000 income.	32.8	19.5	18.9	25.9
7.	% of households owning or buying place of residence.	36.4	39.7	68.9	45.1
8.	Households whose head is widowed divorced or separated from spouse (%).	25.8	22.8	22.6	25.1
9.	% of household heads with less than high school education.	43.1	55.5	49.2	66.5

1. Data based on a four percent of Detroit Area households interviewed as a part of the TALUS Travel Survey, conducted by the Center for Urban Studies, University of Michigan, at Dearborn.

2. Census tract area D. bounded by W. McNichols on the north, Livernois on the west, W. Grand Blvd. on the south, Woodward and Highland Park city limits on the east.

If we are going to humanize the city, to make significant and permanent changes in it, we are going to have to solve problems that touch every part of the city, that reach across every income level, and that include every racial and ethnic grouping. If any part of the city is squalid, or congested, or repressed, then all of it suffers. That is the lesson of the past three decades of efforts to remake the urban areas.

#### **THOUGHTS**

The world we now have to conquer is the universe that combines all that we have been doing in buildings, and highways, and human problems, into an effective whole.

Hon. Robert C. Weaver

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by the Rev. Everett M. Francis,
Public Affairs Officer, Department of
Christian Social Relations, Executive Council

A most hopeful landmark of the political future is the creation of the Urban Coalition composed of leaders of civil rights, business, labor, religion and local government. Appropriatedly, it met in Washington last August 24th to consider the troubles of our cities and what to do about them. Appropriately Washington, because they recognize the catalitic function of Washington for influencing the national health, and because they want to encourage Congress and the Administration to take a more creative part in leading the country, and in creating conditions under which other might lead.

As promising as the Urban Coalition Convocation might have been, it is a coalition in search of leadership and a specific program, and needing an organized, involved local constituencey. The fact that business leaders are active adds a new dimension to the creation of public opinion and application of public pressure that encourages Congress to act. The emphasis of their Statement, Goals, and Commitments was an effort in the private sector, at the same time requesting Congress to move without delay.

Congress, at the time of writing, has not sifted through the many proposals before it to develop legislative responses, nor has it even formed the internal coalitions necessary for passage of such proposals. Assuming a continuation of the climate and behavior of the 90th Congress to date, and based on the options presently before them, a selection of legislative programs and projections of their status to the time of publication concludes this article.

My guess in that there are a number of creative possibilities from Washington. My certainty is that encouragement must be given to Congress or at best, nothing will happen, or, at worst, repressive measures will be taken. My hope is that a new coalition organized, active, and articulate on both local and national levels will be influential in forming creative and appropriate legislative and executive leadership. Our task is to communicate our concern and desires to Congress, our task is to participate in an urban coalition doing those

#### in Congress, in the Nation and in the Cities

things in our particular place that will move us and the nation to health.

Housing and Urban Development. The Senate Appropriations Committee reported out the bill containing nearly all the appropriations sought by the Administration. Senate floor action, while it may reduce more amounts, is expected to be favorable. At the time of this reading, it will probably be before the House-Senate Conference Committee. Items of concern -- amount of funding (Administration requested and Senate Committee recommended \$40 million for new contract authorization for Rent Supplements; Administration requested \$662 million; Senate Committee recommended \$537 million, House passed \$237 million for Model Cities) and mortgage requirements for nonprofit sponsors (Committee Report requires 5% equity investment to qualify for FNMA mortgage assistance, present provisions allow seed money and planning costs as investment with 100% project cost mortgage).

Contact: your Representative and Senators, and Majority and Minority leaders of both Houses requesting them 1) to contact members of the House-Senate Conference Committee on Appropriations Bill (HR9960), and 2) to vote on the Bill when it returns to the floor.

Poverty Legislation. The Senate Labor and Public Welfare Committee passed and sent to the floor authorization, and adding \$2.5 billion emergency mob program and a \$300 million loan program for small business in riot areas. Senate floor action is likely now to have been completed. Appropriations Committee must act on the authorization, and make their recommendations of actual amounts — this is a key contact as this Committe determines the actual appropriation reported to the floor for consideration.

A House bill probably will be reported by the time this reaches you. Careful reading of newspapers will indicate its content and its status — times for action are when it reaches the floor, and when it is before the House Appropriations Committee, and then again when the Appropriations Bill is on the floor.

Items of concern: Amount of funding; Community Action Board membership, funds, and projects; and the new Emergency Job Program, and the Loan Program.

(continued on page 15)

#### **A Statement**

#### by the Presiding Bishop

A speech given by the Rt. Rev. John E. Hines on August 24th, 1967, to the Emergency Convocation of the Urban Coalition in Washington, D.C.

It is with genuine reluctance that I attempt to respond as a representative of the "religious community" to the critical and, I believe, decisive issues made painfully unforgettable in the shock and horror and loss of a rioting people in the cities of this land! I am reluctant because the image of the Churches, at least in the years past, too often has been one of a moral and spiritual bastion from which, from time to time, have been issued divine directives and ethical judgments to which men and women have been called to conform or run the risk of being irretrievably lost. While this is a caricature of the churches and will be recognized as such by people of a broad understanding, like all caricatures, there is enough truth showing to prove a point. And that point is not reassuring.

I am reluctant because mere human beings seem entitled to convincing answers to the dilemmas and frustrations and agonies of people imprisoned by desperate circumstances, from a channel for God's mighty intervention in His world of men, in justice, love, and reconciliation — which channel historically the churches have claimed to be — and I am reluctant because we of the churches have demonstrated that we do not have the answers, at least not in the form of discernible specifics, to alleviate the basic hopelessness, the despair of becoming, the powerlessness, and the loss of human dignity which are clearly the root of the Negro's rebellious protestations and subsequent violence.

No, I am afraid that we have unwittingly demonstrated that we are part of the problem inasmuch as the sickness of our society is our sickness also. And our

brokenness, highlighted by our fears for our own survival, our institutional status, our insularity from the suffering and hostility of other members of the human family, betrays the fact that, far from being equipped to exercise the role of the physician to the illness of mankind, we should be sensitive to the biblical injunction, "Physician, heal thyself!"

Let us be honest and acknowledge that we are here primarily because we have been shocked and bewildered by the horror that is Watts and Newark and Detroit and Milwaukee and New Haven and other urban centers of a nation, whose forefathers fought for the right of self-determination, for the rights and dignity of every human being, for freedom under law, for deliverance from discrimination, and for a dream which for nearly two centuries now has been a torch to which the oppressed and shackled could look up in hope. We are here because violence has rudely shattered our complacency about something basic that we had taken for granted.

Let us be clear that lawlessness and violence are frightfully destructive and are not to be condoned as such. But let us be equally aware that men can become prisoners of the law injustly, for the process of law which is abused into an instrument of oppression by insensitive men of power, thus rigidly prohibiting the rightful process of change which could bring healing to the body sores and spiritual cancers that affect mankind, soon faces the rude awakening, namely, that desperate and despairing human beings will revolt against the tyrranous character of such law, inasmuch as they have no other recourse open to them by which their wrongs may be redressed. The beneficiaries of order and domestic tranquility must understand this, indeed must learn to deal sympathetically and constructively with it without hypocrisv or illusion or pretense, and to respond to the violence of frustrated hopelessness. For the application of increased restrictive power only is to compound the root causes of alienation, abandon the responsible role of reconciliation and destroy the God-given bonds of relatedness by which men belong to each other inseparably and irrevocably.

Secretary General U Thant has said, "The truth, the central stupendous truth about developed countries today is that they can have — in anything but the shortest run — the kind and scale of resources they decide to have.... It is no longer resources that limit decisions. It is the decision that makes the resources. This is the fundamental revolutionary change — perhaps the most revolutionary mankind has ever known." I believe those words are accurate. I believe their truth places a moral question of unprecedented dimen-

sions before the conscience of America. It is no longer a question of whether we shall do a few good things for the victims of a kind of givenness composed of power-lessness and poverty and hunger and rats and illiteracy and unemployment and second-class citizenship and hopelessness so deep it can find expression only through riots and destruction. The question now is: Shall we mobilize our capacity for wiping these shameful conditions off the face of this nation and this planet, or shall we choose other priorities? For the first time in history we are called to leadership and responsibility in the possession of the capacity to eliminate the basic conditions themselves.

On December 7, 1966, the General Assembly of the National Council of the Churches of Christ in the U.S.A. adopted the following resolution:

"Whereas, we recognize that millions of persons are living without access to an equitable share of our nation's abundance in terms of adequate housing, education and job training employment, as well as health and medical services; and

"Whereas, billions of dollars of our nation's economic resources and a concentration of manpower resources are required to establish full equality of opportunity; and

"Whereas, our present set of national economic priorities of defense, space exploration and the production of super-sonic air transport must not be allowed to impede the achievement of social justice for people; therefore be it

"Resolved, that we, the General Assembly of the National Council of the Churches of Christ in the U.S.A., call upon the President and the Congress of the United States to use our nation's economic resources so as to give the highest priority to programs designed to provide for full equality of opportunity."

We need the kind of government programs which reflect a massive change in national priorities -- and we need the kind of funding that will prevent those programs from being empty promises only. The executive and the legislative branches of our government have a clear responsibility. But unless the private sector similarly changes its own priorities, the task will not be accomplished. Recognition of ghetto community organizations as legitimate agents of the poor, costly motivational and training programs for the unemployed and the under-employed, location of manufacturing plants where the jobs are needed, upward mobility for our Negrobrethren -- all these are overdue. The religious institutions are now beginning to awake to their obligation to invest the large sums in their care, according to the prime criterion of responsibility to the total community and all its citizens.

It would be refreshing if this Convocation facing its responsibility seriously, as I know it will, would be emphatic and unequivocal about the right of the poor to power, and to an effective voice in decisions that affect their destiny. The more we permit the dilution of the principle of "maximum feasible participation" even in a gathering such as this or, more importantly, in legislation designed to aid the poverty-ridden sector of this country, the less credible we appear to men and women

struggling with their misery — and the less likely we are to build our part of a bridge between our alienations. The basic dignity of man demands of us a new style of operation in which we confess our lack of answers and acknowledge our lack of right to prescribe what is good for our brothers. For the best of well-intentioned programs is doomed to failure if it does not, from the outset, involve those whom it would benefit.

Someone has suggested that the tremendous job that stands before us depends almost entirely upon two factors: Men and Money! His point, in part, is that enormous numbers of people must be recruited to do a tremendous variety of jobs simultaneously. And there can be no doubt about that. What is less distinguishable is that any amount of money can make the decisive difference. What Detroit — for example — seems to be telling us is that poverty is more a state of mind than material want. This is what the great prophets of the Bible also said.

What makes poor people poor (most of whom are also black) as Mr. Roy Wilkins has reminded us, is "a kind of anguished culture that is almost impossible for people outside to comprehend." To which the Editor of "Commonweal" adds: "The anguished culture refers to the fact that vast numbers of black Americans, and particularly their dynamic nucleus, the youth, feel no sense of identity with this nation. Their sights were encouraged to broaden with the Supreme Court decision on school integration thirteen years ago...but the realization of identity has not accelerated apace. Perhaps they are earning more money. Perhaps more of them have jobs. Perhaps a few are training for skilled posts. But they don't really belong in the White Man's Society, and that is what hurts infinitely more than whatever solace is offered by their material improvement."

What is being said is that no anti-poverty program will work unless, and until, poverty itself is re-defined, and ministered to, in human rather than material terms alone.

The "religious community" is slowly stirring to its enormous potential for taking part in God's creative action in society — and in history. We are beginning to understand that it is only through our sharing in the pain and suffering of the dispossessed and despairing that our own renewal can come to be.

This meeting itself is a sign of hope.

But let us take care that it not turn out to be just another chapter in a story of hopes created -- and then snuffed out! For we are in "a moment of passing grace" that God has given to us, and that may never recur -- and in which we are given the opportunity together to act.

#### SORRY!

The October issues may be late in reaching you. We regret this, plead pressures of General Convention business and ask your indulgence.

The Editors

## THE GOOD OLE SUMMERTIME

by Ralph E. Cousins

Executive Secretary, Department of Christian Social Relations, Diocese of Ohio

As the cities of the nation burn there is a great deal of deliberation. There is still insufficient action on the local or national levels to alleviate either the physical or psychological conditions which contribute to rioting. Those conditions which include inadequate employment, housing and education have been mentioned many times. Until something is done about these problems we are going to have social disruption in our cities.

The psychological problem has to do with giving the poor an investment in our society which convinces them that they can participate materially and politically. Other societies have had poor people, but other societies have not had the productive capacity to alleviate poverty.

The poor in the United States know they do not have to be poor.

Our cities are going to burn until we begin to deliver on the idea that if you respect the system (obey law and order) you will participate in the good things of life.

The word riot has usually meant a mob of people destroying property and fighting against the police or the army. This does not adequately describe what is happening in the cities which are being burned. In Cleveland for instance there were only a very few hours in which anything resembling mob action took place. The police soon had the mob dispersed. What they could not control and have not curbed to this day is the fire bombing and the harassment of the fire department. This is a weekly and almost a nightly occurrence in Cleveland. The principal method of the Cleveland disorder has not stopped a year later. This suggests that the ingredients of the riots in cities like Cincinnati, Newark and Detroit will continue.

The Cincinnati riot was the first riot in which

Vietnam veterans were observed taking part. The Newark riot was the first in which sniper fire became wide spread, and the Detroit riot was the first with large scale participation by whites. If our experience in Cleveland holds true for other cities, then we will continue to see the participation of Vietnam veterans and whites in the rioting. We will also see the continuation of sniper fire. This past Monday I spoke to Bill Logan, the Director of Program for the Diocese of Michigan in Detroit, who said there was still sniper fire in that city. In the months ahead we will see guerilla warfare in the cities which have had rioting that included sniper fire.

The anti-riot legislation will have little effect on the guerilla warfare. This will not receive the headlines of the large scale burning and looting, but it will be even more destructive to the fiber of our nation. As the police and snipers continue to shoot it out in the months ahead, bitterness and cries for repression will grow. The alienation will deepen and the legislators will be even less able to deal with the physical and psychological conditions which are feeding hatred. The snipers will feel even more justified in their actions, and the killing will continue. At this point there is not much we can say to either side which will have a salutary effect. The British said that General Francis Marion, the great guerilla fighter of the American Revolution, did not fight like a "Christian Gentleman," but he was unimpressed. Francis Marion hid in the swamps of South Carolina until he could hit the British where they least expected it. This same tactic will begin to emerge in the ghettos of the nation.

White America does not understand the alienation which is being acted out in our cities. But why should White America understand? White America has not been exploited because of race. Those ethnic groups that sold their strong backs for a stake in America think the Negro can do the same, but the market for strong backs is diminishing. Those of us who have not experienced discrimination may not understand what it is like to be rejected because of the color of our skin, but we had better get the message which the rioting is sending us.

Some observers are saying we will take the same repressive measures towards the Negro in America which Hitler and the Germans took towards the Jews. But I would remind them that this was a part of the madness which led to the destruction of the German nation.

The solution to the problem of our cities is very simple. There must be an opportunity for every citizen to participate in the economic and political values of our society. Remember that the targets in Detroit were largely white-owned businesses. A man seldom burns down his own business or his own home. The majority stands behind the political figure it elects. The military will overthrow a popular government, but the people who can elect their government will vote in a new government if they become disenchanted with the old. The lesson for today is an old one but it is seldom learned. Those who have power, money and influence do not give it up. They wait until it is taken from them. In the United States, this promises to be a tragic and destructive process.

#### CRISIS (continued from page 11)

Contact: Make the appropriate contact as described before after having read the newspaper. The Senate Bill promises to be the better basis for constructive legislation. However the future is very uncertain, and the hard political realities are that this legislation faces an uncertain future.

Social Security. The Senate will consider the Social Security Ammendment Bill (HR12080), passed by the House of Representatives in August.

Title I proposes very limited increases in benefits which are quite insufficient to offset increases in cost of living since 1954. It will force many old people to continue lives of dire poverty. Serious restrictions are proposed for the Medical Assistance program for the medically indigent with the inevitable consequence that additional persons will be made dependent on public assistance.

Title II allegedly aims at the reduction of those requiring assistance under Aid to Families with Dependent Children (AFDC). The provision of a ceiling on the number of children who may be eligible in each state; and the compulsory nature of the work-training programs for mothers, as well as the assumption that mothers ought to go to work without primary consideration for the emotional and social needs of their children, are punitive, discriminatory and probably unworkable. Proposals relating to expansion of day care, and foster care, as well as the provision of funds for schools of social work are commendable. However, on the whole, this is a very bad bill and should not be allowed to pass in its present form.

A flow of letters and telegrams is urgently needed to your Senators and Representatives.

Civil Rights. Expert use of Congressional machinery is being made by both sides of the issue to enact or defeat the Civil Rights Act of 1967. While all the elements of the omnibus bill deserve our interest, certain of them need our concentrated action: provision for equal access to all housing, new and existing; strengthening of the Equal Employment Opportunity Commission (S1308); protection of persons who exercise their constitutional rights in eight areas such as voting, public school attendance, serving on juries, etc.; and Federal Jury reform.

New Dimensions. There are a number of committees and groups studying the needs of our society. Possibly some of them will have specific suggestions for governmental action. In addition, various legislators have developed some innovative methods to increase home ownership, rehabilitate housing, train for and create jobs, and to strengthen community development. This process of study, report production, and publicity is necessary for the development of the needed new approaches, and for the creation of necessary consensus for enactment, but they can be a substitute for action. Act on them as they are announced. Get local groups to respond, and request your congressman to take appropriate action.

#### White Reflections On Black Power

A Book review by Mrs. Herschel Halbert "White Reflections On Black Power," by Charles E. Fager, William B. Eerdmans Publishing Co, Grand Rapids, Michigan.

The author says in his introduction - "This essay is not really about Black Power or the Negro Movement. Rather it is an extended meditation on what demands for action spring from a serious personal commitment to making American Society a just and fit place for authentic human existence."

Mr. Fager describes himself as Northern urban, middle class, college-educated, secular-oriented, New Left, and as one who has been deeply involved in the front line of the civil rights movement. It follows then, that his insights will be especially useful to those of similar background. However, there is equal value for every white person who is deeply concerned at the racial strife which besets the nation yet who feels powerless to effect any change. The civil rights movement as he knew it no longer exists, and the Black Power concept which has replaced it, seems to exclude him.

Against the back-drop of this Black Power, the author attempts to shed light on the white man's illusions about himself. Black Power forces the white liberal to turn his gaze away from the oppressous "over there" and inward to himself and to his involvement in a society, which in spite of the "progress" of the last decade, finds the Negro more oppressed on every level. "Integration" has been called successful whenever the black man has "qualified" to become assimilated into the white community, the assumption being that such assimilation is the only aspiration of the Negro. Such a goal is logical for one who has been "brainwashed" into believing that black people are inferior. The color of his skin has been the burden of the Negro both psychologically and economically since his arrival on these shores.

In a careful, uncluttered style, the author examines the elements and criticism (both white and Negro) of Black Power, and finds it emerging as a logical and necessary concept. It is a call to the Negro to love his blackness, to discover and assert his manhood—to love himself, acting by himself, for himself, thus realizing a "psychological equality" heretofore unknown to him. Only from such strength and pride can black people build those bases of political and economic power from which it becomes possible to confront, equally, those other power structures which stifle and oppress.

Mr. Fager believes that this "taking one's life in one's own hands" describes best the meaning of Black Power, and that perhaps he must take a leaf from the book of his black brother. If he wishes to find a direction of his own, to see the birth of a new America, an end to racism, is he ready to "take his life in his own hands," and on the basis of what he sees around him and in himself, is he prepared to assert his manhood and to face all the consequences of this new commitment?

"That face, Lord has haunted me all evening. It is a living reproach, A prolonged cry that reaches me even in my quietude.

Here is this poor face of a man, like an open book, The book of the miseries and sins of men:

the book of selfishness,

conceit,

cowardice;

the book of greed,

lust,

abdications,

compromises.

Here it is like a mournful protest,

like a cry of revolt,

but also like a heart-rending call,

For behind this ridiculous, grimacing face,

Is a light,

A flame,

A tragic supplication,

The infinite desire of a soul to live about its mire."

#### THAT FACE, LORD, HAUNTS ME

from prayers by Michael Quoist

Lord, that face haunts me, it frightens me, it condemns me; For, with everyone else, I have made it, or allowed it to be made. And I realize, Lord, that this boy is my brother, and yours."

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## DECEMBER 21, 1967 THURSDAW

## 1967 DECEMBER 16, SATURDAY,

## Disclaims Diocessu Resid

## Eobson Cift Handing L DISCODUL BISLOD LITS

By William R. Mackaye Washington Post Staff Writer

aiding Bishop John E. Hines made on the urban crisis fund Hobson served this summer is studying a request from Hines won approval of a \$9 million, three-year city on a special committee Hobson for a \$90,000 grant to million, three-year program to Programs division of the mational church's General Convention will be John E. Hines, to advise him rendered in Hobson's suit by half of the fund is expected social worker. Modeste is a church of the national church, secondic crisis in American U.S. Court of Appeals. in \$8000 grant to Julius W. "The Presiding Bishop has in his suit against the District summer began. Jobson from the church's Pre- since agreed that any grant public school system.

ment made public later in the Church, Chevy Chase, one of 'piscopal Executive Council, ing approved" and is not the grant in Boston, contributing the Inter-Religious Foundation The Rev. William A. Beal, In the statement Bishop it was "an incredibly irresponwas handled, said he thought Creighton said it was clear sible act" on the part of the day by Bishop William F. the critics of the way the grant Bishop Creighton added. 'people in the Diocese are not national church's ense, two-hour meeting was Creighton of Washington.

but are concerned that they be ment noted that the Hobson given an opportunity to par-grant was not made out of the Bishop Creighton's statedelipate in the making of delinew urban crisis fund, which verse to having the church in-|Council volved in controversial issues,

of the Diocese of Washington legal fees he has incurred in Hobson said the \$8000 is to grant, noting that "no official be used to pay off \$10,000 in of the grant his court battles with the Disprior to public announcement, trict's school system. He disclaimed any diocesan until Jan. was informed

32000 to Go Toward School Suit Costs

# Eniscond Grant Aids Hobson

The Presiding Bishop of the said the funds for the grant kind of broadly based program \$15,004 to that city's "Project Episcopal Church has granted to Hobson came from a \$200, to which the church expects to Exodus" to fin ance three Washington civil rights mili 000 emergency fund Bishop give greatest assistance in a month's operation of a "shad-Simmering discontent among nor was there any diocesan tant Julius W. Hobson \$8000 to Hines reallocated from other new \$4.5 million aid to cities as a catic of the Boston Vashington Episcopalians over participation in the decision help defray his legal expenses church accounts when the program it organized this fall School Committee,

The Rev. Charles Glenn of sized, however, that Hobson's Hines had made a grant some-disbursed in consultation with devoted to drawing up a state- rector of St. John's Episcopal loston, a staff member of the second request is "far from be- what parallel to the Hobson other religious bodies through

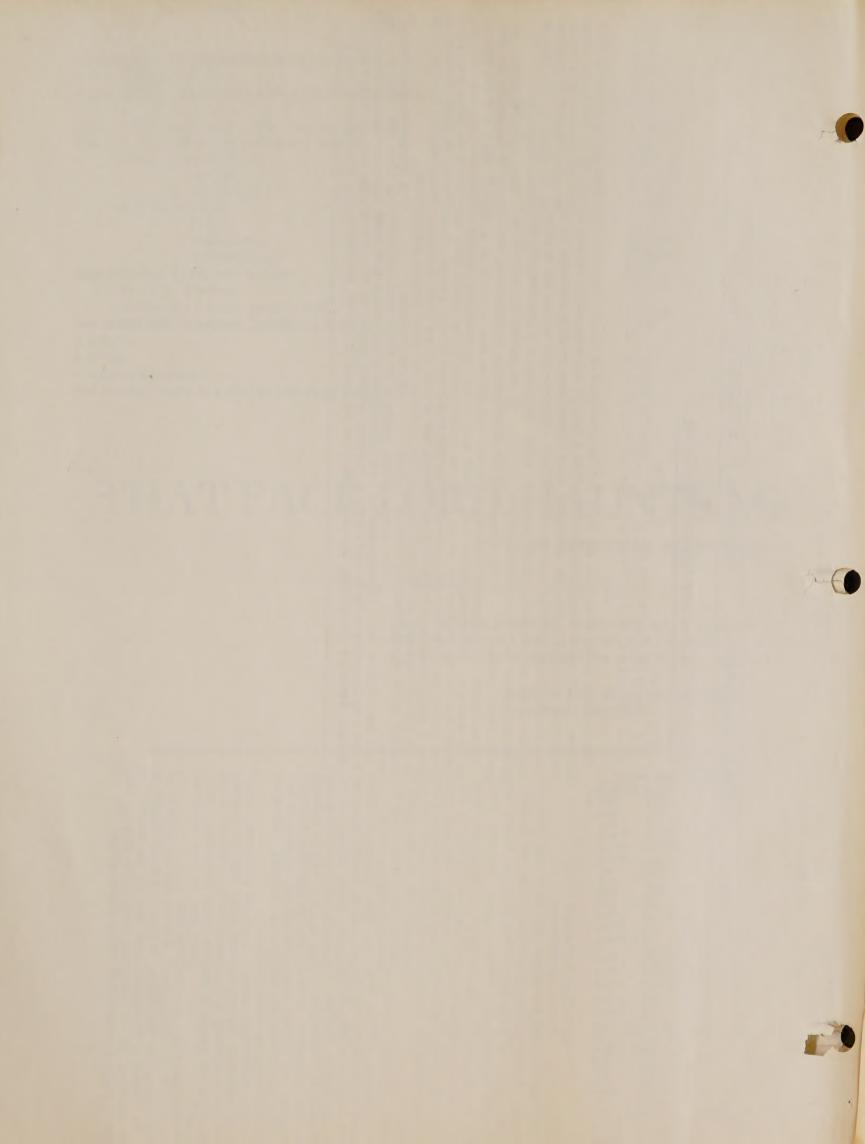
At the church's General Con-

Mr. Glenn said the church vention in September, Bishop program will go into full oper-

The church official empha-

The Episcopal cities' aid

Mr. Glenn noted that Bishop the funds are expected to be for Community Organization.







enforcement of the decision and church convention last Septem-Continued From Page A-1; slum

Comment of the

E/S

DECEMBER

S. SROAK

C.S.

WASHINGTON

before the grant was made, the son's larger grant, if approved, Right Rev. Paul Moore Jr., suf-would come from this urban Bishop Moore said yesterday ally raised \$500, previously disthat the application was made closed, to support Hobson's legal Episcopal officials said that This and tragan bishop of Washington, crisis fund. directly to Presiding Bishop activities. Hines and did not depend on a was asked for his opinion. But

and said that Hobson had been an office with personnel to de-

By JOHN MATHEWS

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The presiding bishop of the "emergency reallocation fund," cision is being enforced, "since rotestant Episcopal Church which is used for social action the Justice Department is scared

\$8,000 to help pay legal costs Hobson also is submitting an The \$3,000 grant just received in Hobson's court bat application to the church for a Hobson said, will be used pri-

has granted Julius W. Hobson purposes.

Protestant Episcopal

to enter the case,"

tles with the District school sys-grant of nearly \$90,000 to cover marily to pay off some of the tem.

Wright ordered stepped-up efnow be dealt with creatively."

situation, Bishop Moore said.

from throughout the country have been serving on a figures

Church sources said a session with the bishop during which Hobson and others vividly described community feeling in

against an appeal.

A spokesman for Bishop John cision by U.S. Appeals Court costs he has incurred. S. Hines, national leader of the Judge J. Skelly Wright on a Hobson said the case has cost about Episcopal Hobson suit is appealed. about \$25,000 so far. He has Church, was asked about the Hobson also said that if he said publicly several times that

matter yesterday in New York got the money he would set up

forts to promote pupil integra- won't work full-time since I tion and equalize school fa- don't want the community to cilties throughout the city.

See HOBSON, Page A-5

Bishop Moore said that while school case," he said. he felt that former School Supt. the courts were the logical avenue for dealing with the school

On Advisory Panel

Committee to advise Bishop Colers IN MUSIC 24 and other militant community speech.

ack of funds was jeopardizing Hines in recommending to the legal work to head off or defend ber a \$9-million three-year fund areas influenced Bishop to support antipoverty and com-

This was approved, and Hob-

Locally, Bishop Moore person-

However, Bishop Moore ad- set up an office with two or ded, he wrote Bishop Hines that three people to observe enforce-If the church approves the lar-Washington recommendation. ger grant, Hobson said he will he felt "the Wright decision was ment of the Wright decision, generally a healthy thing." Bish- which abolished the track sysop Moore said the Hobson suit tem of pupil grouping, barred "broke open the whole situation racial and economic discriminain schools so that problems can tion and ordered teacher integration and some school busing. "I'll act as a consultant, but I think I'm making money off the

Carl F. Hansen had done a good son sent a telegram to Atty. job, he had gotten into "a politi- Gen. Ramsey Clark this week cally intolerable situation." With charging that the FBI has been In another development, Hoband an appointed school board, quaintances since he made a no locally elected government questioning his friends and acspeech at Howard University last month in which he urged man." Hobson told the attorney general that such action violates several months Hobson, his constitutional right of free students to

SITARS

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